THE UNITED CHURCH Observer

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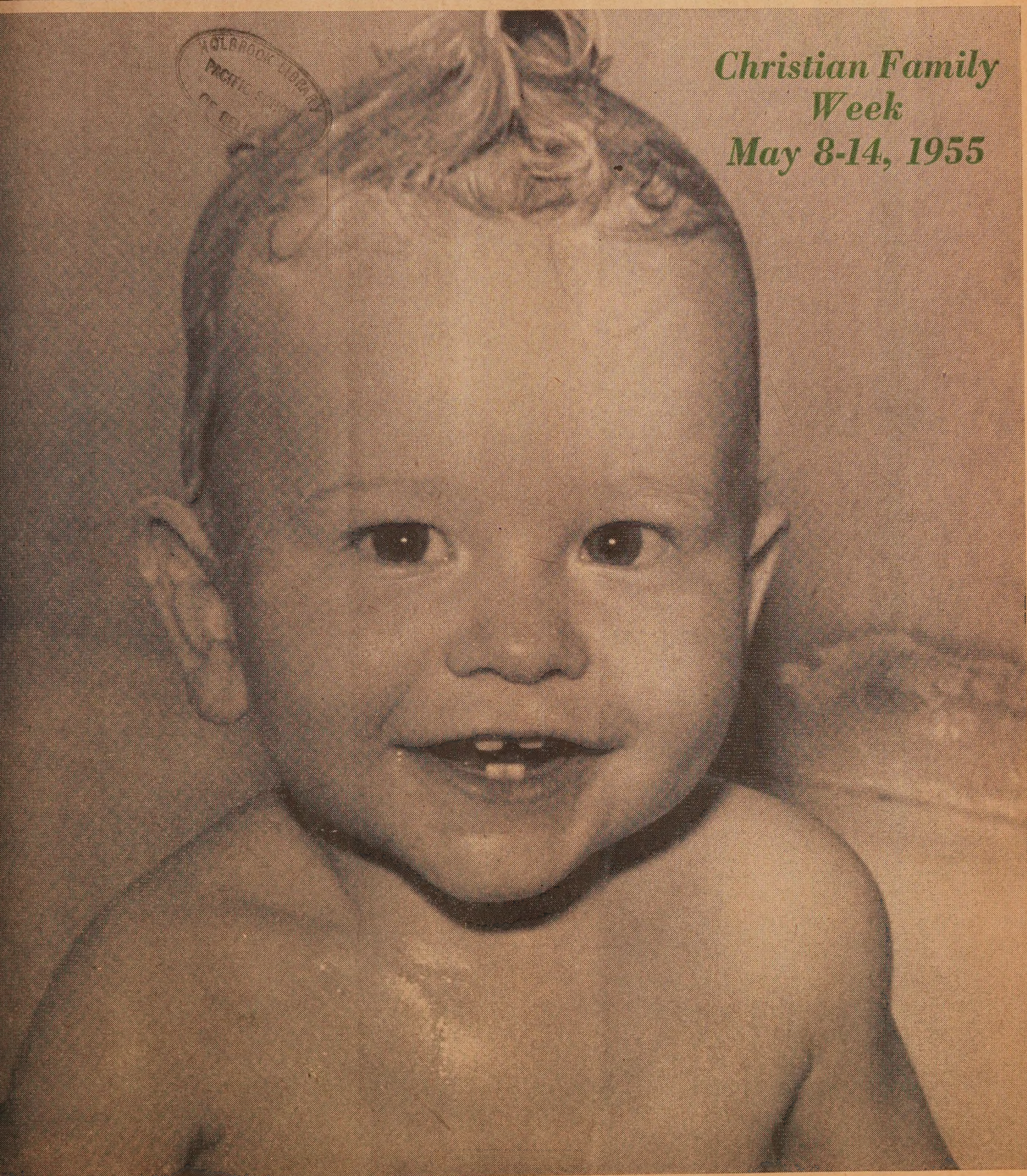

Christian Family Week
May 8-14, 1955

Photo by John Rodgers

John Kimberly Rodgers

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owards a Gay and Growing Summer

ACE LANE, Saskatoon, Sask.

uggestions for the Family

With Easter behind us and ıter organizations winding-up another year, it is pleasant to k forward to summer and the nparative leisure it brings. All ıter the older members of the nily, involved in school and urch and business, have gone eir several ways. Even the little k have been forced to add so ıch heavy outer clothing to eaters and blue jeans that an ting with "mum" has been nething of an ordeal as well as pleasure. How welcome the rmer days! Our comings and ings can be so much more ıual. Save for the hurdle of xams," the breath-taking pace ıckens. No wonder we all love mmer days!

As the sun warms and browns r bodies so can these months ing cohesion and warmth to our mily relationships. Let's be sure make the most of our opporıities.

There's the garden. Every ıgle member of the family can ve a stake in this, from the anting and weeding to the mowg and raking of the lawn. The ghts and sounds and smells of rly summer evenings build ose common memories which vest the family circle with its rength. The delicious little bone to "tidy us up"; the spontanus game of catch; the sprawling the grass or the steps to watch e sunset together — how these ıit heart to heart.

Perhaps you want to do some ıovating. Pull everyone into it. oes the back fence need paintg; or the garage? Do the cellar eps and walls need a face-liftg? Does the car need washing? ven the very inexpert can't do uch damage at these points; it's ırprising how much they can elp. John and Betty just love to ll a visiting friend, "We painted ıis. We fixed that."

Summer is the time when the ıildren can pitch into the housework or baby-minding. Then we ın go on that picnic just as soon s Dad is free. It's fun to take a ıum or two along, or another ımily, so that a good game of aseball or squat-tag can top off ıe "eats."

Backyard picnics are fun, too. hey don't take any more time to repare than indoor supper, and ıey are much more festive. Again erhaps in turn, each child may ave a special guest and still ıake a minimum of work out of ıe entertaining. Picnics farther field or near at hand are a powerul incentive to young daughters o try their hands at cookie and andwich making. In these shared asks not only new skills but new onds of affection and understandng take root and grow.

Motor trips, long or short; the occasional "drive-in" movie provide for a shared experience. Don't forget the possibilities of your local "Fair" as an expedition long to be remembered by the little folk. Mom and Dad somehow get inextricably mixed in the fragrant memories such outings generate.

H. Armstrong Roberts Photo

"We can go on a picnic just as soon as Dad is free"

Summer Church-going has its own rich contribution to make. Walk if you can. The sense of leisure on the homeward journey provides a dandy chance for confidences — and many revealing insights into juvenile minds. It is a natural chance to make comments about our relationships to God and to each other that will "stick" since they arise so spontaneously.

Is your Church having a Vacation School? Perhaps you, Mum, could help. Then you and the children could go together. What if, for a couple of weeks, some housework is neglected. With all happily absorbed at the Church there is no one making a muss at home. If you have never seen a Vacation School in action you have missed a real experience. They are pure joy for the attending youngsters. They do a fine piece of solid Christian teaching with the added weight of daily continuity.

For most families the highlight of summer is "holidays." If you go to a lakeside cottage, the opportunities for family growth are all around you. Perhaps you become a group of avid bird watchers or flower collectors or tree spotters. There are all sorts of inexpensive books to take along that stimulate and expand these interests as they arise. There is the marvellous freedom from the clock. Who cares whether meals are at the usual times so long as everyone shows up at the same time. Then Mum gets her share of the leisure, too. Take a good whistle along and use it as your signal. It can be heard for a good distance and jogs memory.

Perhaps, where you go, there are paths to explore. Or there is a golf course on which to play, with the bigger ones participating and the younger ones "caddying." Perhaps it's fishing together, or running on the sand, and making castles. There is sure to be swimming where the more expert can share their prowess with the beginners. Don't forget the wiener roasts and "sings" in the growing darkness. If your teen-agers go to Church or "Y" camp have them share their new songs with the rest.

Most libraries will allow a good-sized parcel of books for holiday jaunts. These may be kept for as long as a month. Take some good family yarns along for wet days, and read aloud as well as

(*Continued on page 8*)

A Family Council

NANCY CLEAVER

"What's all this about a Family Council?" you ask. "My son keeps grumbling that we haven't got one. I tell him we have all the talk in our home I can stand!"

* * * * *

In a democratic home, as in a democratic state, it is essential that there be a free interchange of ideas and plans for any action which concerns everyone. Some families prefer their Family Council at a set time every week run like a business meeting. Mother or Dad act as presiding officer, and the different children follow the rules for the correct way to make a motion or an amendment.

This is excellent training for public life. But other families get a lot more accomplished in an informal "Pow-Wow" after a meal whenever the occasion arises which seems to demand a discussion.

A Family Council does not mean that parents hand over their responsibility to their children and let them run their own lives. The final decision, especially for anything concerning the safety of a son or daughter must rest with Mother or Dad. As long as children are minors the law holds parents accountable for their actions.

But it does mean that Mother and Dad are willing to listen to son or daughter's "side of the question." Whenever possible the final decision is arrived at which is a satisfactory one for everyone.

Parents know that the rules they followed in the homes in which they grew up are not necessarily the ones which fit their youngsters. Sometimes parents have to give in a bit when they know the accepted code of "the gang" who are their child's chums. But every orderly home must have some rules — which are agreed upon and observed by everyone. If they have been considered in a Family Council, Mother and Dad will not have to see that they are enforced "uneasily and with a bad conscience" to use Dr. Hilda Neatby's words.

When children are very young, Mother and Dad talk over home plans together. Theirs is always the final responsibility for the welfare of the family—as long as their children are immature.

But as soon as he can talk, how Junior loves to be included in Mother and Dad's discussion! Then when he is a little older he appreciates having a chance to express his ideas, too. The Family Council is often begun as Mother and Dad include their son or daughter in their discussion of plans for a vacation or any other Special Family event.

When children approach adolescence, one of their jobs is to gradually free themselves from too much parental direction. They must learn to stand on their own

(*Continued on page 8*)

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EDITORIAL CORRESPONDENCE from WASHINGTON

Press Conference

WASHINGTON at Easter for some is a swarm of young people, thousands of them filling every nook and cranny of the hotels and going on conducted tours to the sights of the city. For others, Washington is rows of cherry trees in blossom, edging an avenue of tufted white beauty. For editors of Protestant Church papers, it is renewing friendships, making new friends, learning how to make better papers, studying content and opportunity for service.

Since ninety-five per cent. of the membership of the Associated Church Press is made up of editors of American papers, many of the discussions have to do with United States problems. That was quite evident at the first meeting in the Lutheran Church of The Reformation on Wednesday, April 13th, when Richard L. Strout, the Washington correspondent of "The Christian Science Monitor," spoke on "The Washington Scene" and George S. Mitchell discussed the problem of the Negroes and the whites.

"Will President Eisenhower run again?" asked Mr. Strout. "Not if he can help it," he answered himself. "But he will probably not be able to help it. His popularity is overwhelming. This is due to his warm personality, reluctance to get into a party fight, and his moderation. Under his administration the nation is neither progressive nor adventurous. The people are content to sit back and listen to the clock tick. They are content to leave the important decisions to Eisenhower—'poppa knows best.' If he asserts himself he can get any legislation he likes. What about McCarthy? He is a frustrated shadow of his old self."

George Mitchell is a tall, gangling sort of loose-jointed southerner, whose slow drawl is very disarming. He is the Executive Secretary of the Southern Regional Council. The devil is loose in the world, he says. Violence is accompanying the effort of the colonials to free themselves. In the United States this struggle for equal status is pointed up in the Negro situation. The Constitution gives people equal status. But the Negro has never had it. Now it must be given to him, and the way to do it is not by enforcing law—he has the law with him —but by giving him responsibility. Small groups of blacks and whites working together will do more than anything else to solve the black and white problem.

The Public Relations Department of the National Council of Churches in the United States entertained the Associated Church Press to luncheon in a famous press room where leading world figures — Churchill, Mendes-France and others — have spoken. Eugene C. Blake, who was recently featured in "Newsweek," addressed the group after luncheon. He missed a great opportunity. He could not have been briefed very well on his audience for he spoke on how to prepare sermons. Donald Bolles saved the situation by telling of the work of the Council of Churches.

The State Department

Naturally no group of editors would be satisfied with Washington without a visit to the State Department. John Foster Dulles said he believed the age-old problem of an European unity is about to be realized. Some think that if a strong stand had been taken against Hitler in his drive for power there would have been no Second World War. The Chinese Communist regime is like Hitler, seeking power by force and must be stopped. He places great faith in the U.N., though recognizing its limitations.

William J. Sebald, Deputy Assistant Secretary for Far Eastern Affairs, said that the United States honours its promises. Nine million Formosans, he said, cannot be thrown to the Communist dogs. Before the war, Japan was the dominant nation in the East. Now it is Communist China, and that alters the picture. The secret of future success in the East is a better understanding. This we are trying to create.

These men in the State Department always impress the thoughtful visitor as conscientious, high-minded Christians who are tackling a hard job with deep consecration.

Rev. Francis B. Sayre, Dean of The Washington Cathedral, and Rev. Joseph R. Sizoo, Head of the Department of Religion, George Washington University, Washington, are both absolutely convinced that the revival we have been looking for is here. Mr. Sizoo wished the Church would pay more attention to college students. Of course, he said, there are professors whose heads are still bandaged in haloes of degrees, but those are not the ones to whom the students flock. They go to those who will help them. They want to know the meaning of life. What are we here for? What is the use of playing the game unless we know where the goal posts are? Twenty years ago a university student would not be found dead with a Bible. Now they want to know what answers the Bible has to their questions.

The Hope of Peace

Mr. Sayre carries a punch in every word he says. He warned that there was not enough "Cross" in the resurgence. "It is my opinion," he said, "that at the zenith of McCarthy's power there was a greater threat to our religion than Communism."

He declared that God's judgment is embodied in law and McCarthy challenged God's judgment by presuming to put it into private hands. It was the Churches protesting against the ministers being called Communists that broke the McCarthy movement.

Mr. Sayre quoted Sir Winston Churchill, "The hope of peace is that peace will be the sturdy child of mutual terror." Faith is the opposite of terror, and if terror is the most widespread thing in the world, it constitutes a great challenge to our faith. Faith is the only thing in the world that can overcome terror.

It was significant that a number of the editors, whose duty it is not only to report but to direct trends, should have placed a good deal of emphais on theology. Mr. Peter Day, who has made quite a success of brief but illuminating theological articles in "The Living Church," of which he is editor, said that "The Church paper has the task of making the world conscious of the Church." "The laymen," he said, "prefer the theological and Biblical approach better than the clergy." "Our job," he added, "is to unsettle people."

Interest in Theology

Dr. John W. Bradbury of "The Watchman Examiner," a paper which is quite conservative in its point of view, said there was renewed interest in theology today. Asked if a religious paper should enter a theological controversy, he said it is the editor's duty to set a high standard even if it is controversial.

We have always held it as a strong conviction that the Church paper should be a crusading organ. This view was given support by a description by Mr. John Marvin, Editor of "The Michigan Christian Advocate," of the campaign he carried on to prevent the election of a "little McCarthy" in Michigan. The paper opposed this man because of his stand on gambling and bingo. A strong vigorous campaign was responsible for the defeat of the candidate.

For those of us from Canada who went through the Church Union debate leading up to 1925, the experiences recounted by Dr. Aubrey N. Brown, Editor of "The Presbyterian Outlook," rang a familiar bell. In the U.S. the three Presbyterian bodies are moving towards Union. But the vote of the Presbyteries in the Southern Church was not sufficiently large. There was the appeal to prejudice, delaying tactics, misrepresentation. They are thinking now of a moratorium for a few years. If the moratorium follows the pattern of the one adopted by the Presbyterian Church in Canada in 1917 it will only play into the hands of the opposition.

Prof. Roland E. Wolseley of the Syracuse School of Journalism, who is noted as a leading authority on typography, had examined carefully all the religious journals which were submitted to him. He found a great improvement over the last analysis several years ago. He had some valuable criticism. He thought the editorials as a whole were too sermonic, too platitudinous. "It is quite a safe thing," he said, "to write about something that is going on in the other side of the world." He urged brief, frank, vigorous editorials on issues close to home. All the magazines submitted to him for study, he said, point out that Jesus showed the way but few tell how He lived it.

Wistful Modern Man

Dr. Chas. T. Leber, General Secretary of the Presbyterian Board of Foreign Missions told of a young theological graduate addressing a congregation on his work in the Seminary. He spent two hours, the theologue told his audience, learning how properly to walk from the desk to the pulpit. "I thought," commented Dr. Leber, "of the pastor in Korea I saw a few months ago who had suffered for his faith and limped painfully from the desk to the pulpit which was not much more than a crate."

Like Mr. Sayre and Mr. Sizoo he spoke of the wistfulness of modern man and the eagerness of University students for truth and a faith. The word that marks the Church today is not opportunity, but encounter.

The meeting of the Associated Church Press is an annual affair. We have given above a brief comment of some of the men and some of the issues discussed. The editors of the Church Press are continually striving to use better techniques, to produce better papers in order to further the Kingdom of God through the printed word.

DUCATION IN RURAL ONTARIO COMMUNITIES

E. REAMAN, Guelph, Ont.

The invention of the gas engine l its use in motor cars and ctors, together with the avail- lity of electricity in rural dis- ts, have revolutionized life in country. Farm homes now e labour-saving devices, and m practices have been mechan- d. Radio and television and m organizations have practic- y eliminated isolation, so that farmer is just as much aware world affairs as his opposite mber in the cities. Best of all, has lost his sense of inferiority, long the curse of the farmer.

Such changes in rural life have n closely associated with edu- ion. The rural school has tiated some of them, and in n it has been influenced by m. But no longer has the rural ool a monopoly of education, no longer do rural people con- er that education should end th the public school, or even th the high school. Adult edu- ion is essential for the farmer lay, since he doesn't work with hands; he works with his head he is a scientist, a machinist, d a business man, that is, if he to be a success. Let us now see w his occupational needs are ing taken care of.

Photo "Montreal Standard" From "This Is Canada," a Ryerson Press Book

The one-room rural school.

One Room School Valuable

First we have the one room blic school, and in my opinion will be a distinct loss to the mmunity if it entirely dis- pears. Some of these days we e once more going to develop a ilosophy of education, one ich will put more stress on spiration than information. hen that time comes we shall ce more distinguish between hooling and education and alize that fine large buildings d elaborate equipment are no bstitute for individual attention. a one room school, even with inexperienced teacher and adequate equipment, the child still individualized. What is ore, he learns to acquire knowl- ge by and for himself—the only al way of getting a character ucation; he doesn't get too uch spoon-feeding.

The rural high school has a tter organization than its urban unterpart because it does not ake the invidious distinction tween vocational and academic ucation. All students go to the me school, take the same basic bjects for two years, then select eir option, be it academic, shop, riculture, or home economics.

Strangely enough some of the st educational work in rural stricts has been done by the ricultural representatives work- g under the Department of griculture. Bound by no tradi- ons, they have had to help the rmer meet the changing con- tions in farm practice. To this d they organized short courses r young farmers, male and female, and it is interesting to note that due to their efforts some 18,000 youths are associated with 4-H Clubs and 10,000 active in Junior Farmer organizations.

The tremendous educational effort of the Women's Institutes should not be overlooked, for they have reached into the farm homes and encouraged the farm woman and her daughters to come out of the home, receive much education and take a leading part in community activities. Home and School Clubs have played their part in bringing together teachers and parents for the better understanding of child problems. Farm Forums are encouraging the study of rural problems by rural people. Night school classes under the direction of the Department of Education are providing training in many practical subjects as well as the teaching of English to New Canadians.

One Service Lacking

But with all this educational activity, it seems to me that there is one service still lacking. Short courses, whether in the community or at some agricultural school, serve a purpose, but from long contact with such courses and those who attend I would venture the opinion that the opportunities afforded are but teasing appetizers. Of course there are some who having been exposed to certain snippets of knowledge go back to their communities and pose as experts (?); however I know that there are many who return with a feeling of frustration—and they are the ones with the best minds —because they would give anything if they could carry through their studies to some sort of conclusion. But facilities are lacking.

What rural people need now are correspondence courses prepared and supervised by the Ontario Agricultural College that could be taken subject by subject, examinations given and academic credit allowed towards a degree. Resident credit could be obtained by attending summer or even winter courses such as are now given by the Dairy Department. Hundreds of teachers and others are working towards an Arts degree by correspondence courses from the various universities in Ontario. Why then not extend the same facilities to persons, young or old, male or female, who live in the country and have fine minds but who, because of circumstances over which they had no control, were prevented from getting a college education? We orate much about training rural leaders, so why don't we provide facilities for country people to make themselves leaders. Besides, a self-made leader is without doubt the most effective. The Junior Farmers want such courses; ten years ago when the provincial organization was formed they memorialized the Department for them on two occasions, thus showing their interest.

Spiritual Emphasis Wanted

And lastly, whether in short or correspondence courses, let there be more emphasis put on cultural subjects, because "Life is more than meat and body than raiment." Let us as Church people come out unashamedly for more emphasis on the spiritual and not be apologetic about it. To many, farming is no longer a way of life; it is a means of making a living; life's satisfactions are bought with the money made from agriculture. The old communities having disappeared, many farmers are doing a fine job at rebuilding them in order to assimilate the many New Canadians who have settled among them. In many instances they are using the rural school as an important socializing factor, thus providing a healthy sign for our national life. Education in rural Ontario has much to commend it.

Gospel Schools and Japanese Farmers

The Howlett home in Nayoro, Hokkaido, became the centre for a Farmers' Gospel School over the week-end of January 22nd to 24th. Eleven young people and three leaders spent Saturday and Sunday nights in the Howlett home, sleeping on straw mattresses on the floor. In addition to these, people from the immediate vicinity also attended, bringing the total attendance to about 25 men and 25 women. The meetings were held in the Howlett home and the Nayoro Church, with the Church Women's Group assisting with some of the meals.

Rev. Donald Orth, a graduate of the Ontario Agricultural College, gave lectures on Pig and Poultry Raising. Miss Hazel Rippey of the American Methodist Board led the women's groups in demonstration of methods of preserving meat and in home canning. Mrs. Wesley Howlett gave a talk on health, with Mrs. Floyd Howlett doing the interpretation. Other leaders included Revs. Mano, Chairman of the Hokkaido Rural Evangelism Committee, and Tamura of the Nayoro Church, Rev. Donald Clugston, who conducted Bible Study, and Rev. Floyd Howlett, who gave a talk on "Three Love Farming"—love for soil, love for man, and love for God.

The majority of those who attended were non-Christian, and for many of them this school was their first contact with Christianity. The students showed a great interest, not only in the agricultural, but also in the Christian aspects of the programme. After the school was over, one young man, who previously had been thinking of leaving the farm for the city, wrote: "I promise to do all in my power to put into practice what I learned at the Gospel School toward building a brighter farm life and a better village life."

We are now convinced that Rural Gospel Schools are one of the best methods of reaching the rural people of Japan with the Gospel. What we need now is more adequate facilities so that schools like these can be held on a larger scale and for longer periods of time. It is hoped that before long a Christian Rural Centre can be built in Nayoro to expand the Rural Gospel School programme and to undertake new ventures in rural evangelism.

F. G. H.

A Man Called Peter

Picture of the Month

(Twentieth Century-Fox) Cinemascope. De Luxe Colour

A MAN CALLED PETER, the biography of Peter Marshall, by his wife Catherine, is a book which has broken many records. To find the story of a Protestant minister simply and beautifully told at the top of the best-seller list for month after month and reaching consistently the highest sales records is news indeed. To discover that a film based on this book is just as sincerely presented so as to become an epochal production, visually magnificent and deeply impressive, with a spiritual quality rarely attained through this medium is more good news.

Peter Marshall, from a modest home in Scotland, watching the ships on the Clydeside, nurturing dreams of adventures and a sea roving life, as a young lad, to his occupying the pulpit of a Washington Church which Lincoln attended and in which many of the country's great have worshipped since that time, is, on the face of it, an unusual person, a colourful figure. When, in the thought of Dwight L. Moody, a man is fully consecrated to God, there are no limits to what he can accomplish. Marshall was evidently such a man. He followed implicitly his orders from "The Chief." He appeared out of the traditional pattern to some, but this may have been the secret of his appeal to so many, from the dignified parishioner to the sailor on leave.

In the film, Peter Marshall is seen through the eyes and with the heart of his wife. Their romance, their family life and their public ministry are recounted. They knew great happiness, they shared the joy of parenthood in their son, John Peter, they were visited by personal sorrow as serious illness affected Catherine for an extended period. They were at the height of their usefulness when death struck the young preacher — a blow hard to take for a young wife and the mother of a boy. The witness of her husband's dedicated life, his trust in God, and his beautifully enunciated beliefs in eternal life stood her in good stead. She lives victoriously to share this story and this faith with others.

It may seem a difficult task to "put this on film," to weave into a dramatic presentation so much of a man's thoughts, expressed opinions, inspiring sermons and prayers that they become a part of the everyday episodes of a life portrayed. It may have been a tremendous task, but there is no trace of any laboured approach. Instead, some of the passages of **Mr. Jones, Meet the Master,** a collection of his sermons as well as some of his prayers delivered when he was Chaplain of the U.S. Senate and on other occasions, have been used so skilfully in the script that they contribute to the significance of the film.

In De Luxe Colour and in Cinemascope, the picture has the breadth and beauty the touching story requires. Photographed whenever possible on location, whether it be Scotland, Washington, D.C., the U.S. Naval Academy at Annapolis, Georgia, Kentucky, or a white-washed cottage with a rose-covered fence on Cape Cod, the settings are a fitting background to the excellent acting of Richard Todd and Jean Peters, with a very large cast of supporting actors, whose every role presents a major performance. To Samuel G. Engel who produced and Henry Koster who directed this film with such excellent taste and truly spiritual discernment, to Darryl F. Zanuck and Twentieth Century-Fox who had the courage to undertake such an enterprise go our deepest appreciation.

Family.

Prayer

A. J. WM. MYERS, Toronto, Ontario

Three propositions on which most Protestants agree are that God is love; that man has free will; and that Godlike, Christ-like, character cannot be given to another.

These three convictions are most formative, dynamic and expansive.

Love is dynamic and creative. It stops at nothing. It never fails. That does not mean that it always attains its objective. The purest, deepest human love has failed to win an erring son or daughter. But the outgoing love like an eternal spring of life-giving water never fails. So it is with God's love according to the teaching of Jesus. God seeks us and (speaking humanly) longs for our response in trust and allegiance and answering love.

And no Protestant at least would ever think of commanding God to do anything or of urging, wheedling, bribing him, or of following the tactics of pressure groups in politics to influence God. The basis of our undoubting trust is that God is supreme good. God's outpouring love is ever towards every person, seeking his highest good.

The essence of our belief in free will is that love cannot be compelled. One may be pursued, bribed, imprisoned, put to death, but nothing can coerce one to love. Love is essentially a free outgoing-outpouring-of oneself to its object, whether to a human being or to God.

The aim of Christian endeavour may be expressed in one way as seeking to attain something of the spiritual maturity of Jesus. That must come from within. In a delightful old ballad apples were tied on to a lilac tree, but it cannot be so in the development of Christian character. Each must achieve for himself those qualities of life that are the inevitable fruit of a spirit of love.

And it is our firm belief that whenever a person loves God it is in response to God's love. He first loved us. When the individual of his own free will loves God and seeks to worship and serve God, then he has with him all the warmth of God's love. He complies with the conditions of spiritual life and growth. The gardener who fulfils the conditions of a plant's needs as to soil and moisture and sun has no fear that mother earth will not do her part abundantly, and much less do we fear that if we love God, God will not give himself beyond our utmost imagining.

In the light of these simple and elemental convictions it is startling to examine some of the most common expressions used in so many prayers.

For example, it is most uncomfortable to hear one who is leading the worship of such a God ordering Him about as if He were an office boy. He is told whom to bless and how. Usually, it is true, the recipients are friends: this family, this Church, these candidates, these ministers, these causes.

God is told to bless the poor and the needy, the sick and the suffering, and the people are supposed to say, "Amen. Let God do it!" How can God, if He is just, bless those whom we order or crave Him to bless?

Then, what does "bless" mean? At its best it must be that our candidates are to receive some Christian quality of life. But surely God cannot compel or coerce anyone to "tie apples on a lilac tree."

But if God is ever overflowing in love to us and to all mankind why put pressure on Him to be what He essentially is. Does any leader in Christian worship think that God is withholding some good until He is urged to give it?

Perhaps as striking an example of this type of prayer, just because it is so publicized, is the type offered at the inauguration of a President of the United States. These prayers do pile work on God, even to the order to give wisdom to the Senate! If God can by His own act **make** us wise and good, and doesn't, then He is not worthy of our love and trust.

If a religious leader's attention is called to such matters the usual answer is, "Oh, well, these are forms," or "What, then, could we pray?" If it is too much trouble to think out vital, heartfelt prayers of love and gratitude, too hard to use words that mean something, then the only thing is to fall back on "forms" — and to find our prayer life is sterile.

Horses and Rabbits

Dear Sir: I know it's out o season now, but I want to tell Hallowe'en story that was in ou newspapers. It was about the litt girl who came to a costume part dressed as a cow-girl and carry ing a box. In the box was a rabbi which she proudly introduced a her horse. She went on to explai to scoffers that, seeing it was costume party, the horse had com dressed as a rabbit.

Now there is the spirit I admir We need more people in Churc with this sort of myopia — th people who can't distinguish horse in costume from a rabbi May their tribe increase.

We have one of these Divinel short-sighted persons in our con gregation. Got him in Session, i fact. Everybody else sees the rab bits—that the budget was raise only last year and met with diffi culty, and that some of the bes contributors have moved away Not him—he sees a magnificen horse—the opportunity of furthe service to the Kingdom. He is al set to add another ten per cent to the budget this year, in orde to have a further excuse fo keeping the congregation on it spiritual toes.

It is the same thing when th subject of lay evangelism is raised Everybody else can see clearl that evangelism is the minister' business, a job for professionals Not our short-sighted layman—h has some idea that Jesus' "go an preach" was addressed as muc to him as to those other laymen Andrew, Peter, and the rest.

The important thing, of course is that the horse is always bigge than the rabbit. That's what put the spark of Divinity into thi short-sightedness. It is alway that way—the shrewd and calcu lating can see only the small an mean, whereas the hopeful an expectant can see the fine an magnificent.

So it seems to me to all boi down to the need for more peopl who are ready and willing to spo a horse, no matter how well it i disguised to look like a rabbit.

Not always a rabbit. Sometime it looks like a hopeless marriage or a spiritless congregation, or a apathetic organization.

Me? I see a horse.

Polycarp.

Carbonear Presbytery, despit unfavourable weather met a Victoria, Nfld., with all but thre Presbyteries represented. Report and discussions emphasized th fact that this year the challeng is greater than ever to the Churc in playing her part in the world

Day school pupils and teacher joined Presbyters for afternoo devotions taken by Rev. H. M Dawe, D.D.

OUR CHURCH STRENGTHENS FAMILY LIFE

FRANK P. FIDLER, Associate Secretary, Christian Education

ing a parent is not the easiest n the world. Nothing is more rding than to enjoy the love companionship of growing ren, and no vocation gives ter satisfaction than parent-. But perplexity, despair, ety, and frustration are occu-nal diseases known to every ner and father worthy of the e. When you have done your to be a wise and good parent, are humbled by twin limita-to your influence. On one l, children and young people minds of their own. God e them so, and consequently do not always choose to lop in the way that you desire. the other hand, all kinds of ide influences, good and bad, s in on children as well as ts and leave their marks in acter.

arents are constantly reminded adays that they are the "first hers of religion." Those that gnize this responsibility, and aware of the limitations of r influence in the home, are nd to ask what the Church do to help them. They have a t to expect that the Church not only preach about their y, but help them to fulfil it. course the public worship of Church, its Sunday School week-day programmes, and constant efforts to make all ts of community life more istian, are direct and indirect p to every conscientious par-. Too often these things are en for granted without appre-ion until a family moves into community where no Church sts.

n recent years Churches have ome more active in providing ny kinds of direct help to fam-s. The celebration of Mother's y Sunday in early May has been ocal point for Christian Family grammes in many congrega-ns. But this is, perhaps, the allest part of what is happen-; where the Church has really gun to consider its responsibil-for strengthening Christian nily life.

Superintendents Appointed

Almost 300 congregations in e United Church have appointed mily Life Superintendents who rk under the Christian Educa-n Committee and the Session stimulate and correlate efforts, st to inform parents about the lp that is available for them, d second to make it easier to tain that help. Libraries of oks, racks to display the colour-l and practical little pamphlets at deal with many specific pects of child development and mily relationships, are increas-gly common in the smaller as ell as the larger congregations. race at the table and regular mily worship have been restored many homes with the help of

Members of Marriage Preparation Course given at Simpson Avenue Church, Toronto, look over literature on display.

simple guides that are readily available to parents who need some encouragement and help. Parents' Classes in the Sunday School, sponsored by the Married Couples' Club, or some other group in the Church, are increasing. The study of the book, written especially for parents in our Church by Marguerite Brown, **It Takes Time to Grow**, has particularly stimulated the formation of these groups.

Sunday Schools have not always been too much encouraged by the response of parents who were invited to attend special meetings of Parents and Teachers. But when the Family Life Superintendent enlists the support of the Couples' Club, the Men's Association and the women's groups to support the Sunday School staff in such endeavours, startling things can happen. Out of such co-operation a permanent Parents' Association has grown in some places. As they study the Sunday School lesson materials provided by our Church they are sometimes amazed to discover that attractive take-home materials are given to the children, which have too often been lost en route or never fully appreciated in the home. There is help for parents in these colourful publications!

Literature Available

In fact, there never has been so much attractive and helpful literature for family use as there is now. One of the primary concerns of the Family Life Committee of our Board of Christian Education has been to make this readily available to every parent in our Church, even where no bookstore is handy where these may be seen and examined. Lists of books and pamphlets on many aspects of family life have been prepared after careful evaluations by a committee of parents. These are sent to Family Life Superintendents and to ministers from time to time. The Publishing House has co-operated in the assembling of Family Package Libraries, containing carefully selected volumes for parents and the family which might become the beginning of a growing library in the home or in the congregation, and offered these at a special discount on the full cost of the books they contain.

(*Continued on page 26*)

The Family In The New Community

What the Church Has to Offer to Newcomers

E. S. LAUTENSLAGER, Sudbury, Ont.

Recently a new Canadian came to my study and said, "I was told that in this country a newcomer in need of anything at all should come to the Church. Here I am. I need almost everything—friends, job, place to live, spiritual food for my children."

I feel that this man's statement was one of the finest tributes to the Church I have ever heard. Certainly the modern Church offers many valuable services to a family which moves into a new district. When we move, the early transfer of our Church membership is as imperative as the early transfer of our bank account.

First of all, the Church offers strangers fellowship — friends whose affection will do you good. People need friends in order to live as human beings. Karl Barth says that God made man in his own image because He did not wish to be a lonely God. Then He made people with infinite variety, so that they might not be lonely but were helpers suitable to each other. Loneliness is one of the most fearful of conditions. In this last week I heard of a young woman who came to this city to work in a physician's office. After six months she is desperately discouraged and homesick. She says that she has met scarcely anyone and hasn't a friend. At the same time I was told of a group of men living in the clubhouse of a local mining company. Their life is described as days of toil, evenings of sitting silently on a chair and gazing wistfully at the same wall, and week-ends consisting of a trip to town for a movie and an ice cream sundae. Except for the fact that they are saving some money their life is fruitless. In both these cases a contact with a Church, which is on the job, would have changed their lives. Last night after the evening service I glanced into the Church Parlour. A group of about forty young adults, mostly "strangers" in town, were singing lustily and cheerfully about the piano. The smell of coffee wafted out of the kitchen. The Church was engaged in doing for them what it should do. They could say of us "I was a stranger and you took me in."

The Couples' Club

One of the best Church organizations to serve the need of the newcomer on the family level is the "Couples' Club." Here husband and wife can break into a new circle having the support of each other. Very often men are timid to go alone to the "Men's Club," and women are fearful of first attending the W.A. or W.M.S. But here they can come together. The dinner meeting is, in my experience, the best possible situation in which to make the first contact with new friends. When we break bread together, we break down barriers. When we have laughed and applauded together, we have, to a large degree, accepted each other.

The friends we make at Church services and Church meetings will not likely do us harm and almost

(*Over*)

FAMILY

(*Continued from page 7*)

invariably do us good. Many people on moving to another community, by making their occupation the basis of their new social contacts, get into a "set" which does them harm. Often they are people who drink too much, who gamble, who are loose in their moral relationships, and who spend too much money. If you make your first new friends at Church you are insured against this disaster.

The Church also presents immediate opportunities for service. Many of us, who have been deep in community and Church service, feel that we would like to be rid of these responsibilities. When we move some of us like to remain hidden. We find out sooner or later—often much later—that we have been missing something necessary. I ran across such a case the other evening. Here was a woman, with a husband and two small children, who was teaching school every day. Surely she had her hands full. I was, however, not surprised when she said, "I want something to do in the Church again. Something is lacking in my life. I used to be active in the leadership of girls and young people. I have taken the whole religious education leadership course. Yet for some years I've remained hidden. Have you a job for me? I need one!" We all need a place to fulfil our vocation as Church workers. When we say "the leader gets more out of it than the led," we aren't voicing an empty platitude. We are saying the truth. Hiding our light under a bushel is frustrating, and letting our light shine, if strenuous, is satisfying.

The newcomer, if he can be found, has in most Churches a priority in pastoral care. Only the sick and bereaved outrate him. A properly working Church is alert to find and welcome the stranger. Every member should be quick to note a moving-truck on his street —quick to speak about Church hospitality to a newcomer in the firm. The ideal first contact is that of a layman. The layman should determine whether his contact should be followed up by the minister. The minister should not ordinarily be expected to do the spade-work. He should be called in only when someone has determined that the soil is more or less receptive to the seed. The minister can make the most effective call after the lay friend has brought the stranger to a Church service at least once.

The Whole Family Is Welcome

When the minister calls he should be able to invite the whole family to Church and Sunday School and to participation in one mid-week fellowship. If there is a gap for male or female between the Baby Nursery to the Men's Club, this Church needs some more organization. Happy is the pastor who can offer worship, fellowship, opportunity to serve, to every person from the cradle into the old-age pension category.

If you are a new-comer in the community, you should immediately begin to find a Church home. If you know of a stranger, seek him out and offer him Church hospitality.

There once came into my study a new Canadian on the second day of his arrival from Europe. He announced that his family had rented rooms in our district because he was told in Germany, that if you lived in our particular parish, our Church would see that they would not really suffer. "You came to the right place," I said. That family is still there, and it isn't suffering. As much can be said of any living Church in connection with any newcomer.

Christian Family Week

MAY 8-14

Theme—PARENTS—FIRST TEACHERS OF RELIGION

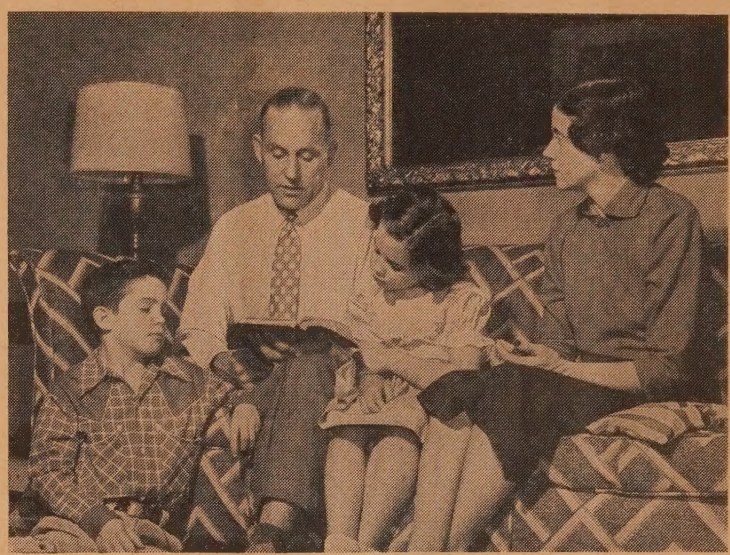


Photo by Jerome Drown, Atlanta, Ga.

Christian Family Week is being observed in the Canadian Churches, May 8th to 14th.

Many congregations or Sunday Schools will make use of the special Order of Worship for Christian Family Sunday —or Mother's Day—on Sunday, May 8th. Sample copies are sent to each congregation, through either the Sunday School Superintendent or the Minister, by the Conference Christian Education office or the interdenominational Council of Christian Education.

An attractive poster is also available from the same sources, for the Church bulletin board.

Plan now to encourage every family to attend Church together on Sunday, to arrange some special event in the home during the week, and to participate fully in the programme of family emphasis offered by your Church.

SUMMER

(*Continued from page 3*)

separately. Go armed with lots of pencils and scrap paper. There are no limits to what you can do—everything from sketching what you see outside the drizzling windows to such exciting old-fashioned games as "Hang-a-man" and "X's and O's." "Scrabble" and "Clue," even "Tiddly-winks" can provide hilarious moments that emphasize togetherness, in spite of wind and rain.

Don't forget to make Sundays "special." A jaunt to a camp or country Church adds flavour to the week. If that's not possible, a "hymn-sing" around the breakfast table adds an invaluable "something" to the holidays.

Have you ever tried a family camp? Some Churches and districts have them. They are a wonderful boon to the non-cottager. For a very reasonable sum the whole family is housed and fed. Mother, incidentally, gets a rest from cooking. Usually there is an organized programme in the morning with study groups on family life or religion for the adults; supervised play for the little ones. The afternoons are free for families to do as they wish, and in the early evening there are games for all ages. After eight the little ones are tucked away and the older children and adults gather for all sorts of camp-fire fun. Our family has been to a couple of these and we are enthusiastic about them. If there isn't one near you why not get one started? Perhaps your Church "Couples' Club" could undertake the organization. Start small—say a Labour Day week-end after regular camps are over. I'll wager with help from the weather-man and a bit of careful planning one such experience will make you want more.

A last word. Perhaps your family has reached the stage where one or more of the children is ready for college and must spend the summer working. Often in the process they get far afield. Do keep in touch by regular letter newsy detailed letters about what the family is doing; letters that display your keen interest in whatever is engrossing the absentee. Sometimes children and adults reveal facets of their personalities to each other by letter that they never reveal at close range. May your summer be gay and "growing."

COUNCIL

(*Continued from page 3*)

feet and get along happily with their pals. That is one reason why camping is such a valuable experience for tens of thousands of youngsters.

Taking a summer job away from home is another way a teen-ager grows in self-direction, as well as adding to his bank account for further education. Son or daughter will often appreciate recounting to the family some of the holiday experiences, the failures as well as the successes, in living away from the family. When there is understanding and affection between parents and children, it is much easier to keep open "the channels of communication" even during the difficult adolescent years.

The habit of a Family Council established when a boy or girl is small, makes this mutual sharing easier. Then when son or daughter are grown and start homes of their own, they will likely want to talk things over with their marriage partner before making major decisions — and include their own children, in time in the "Family Round Table"!

Rural Life Sunday, May 15th

Order of Service available from Board of Home Missions, 299 Queen St. W., Toronto

MODERN PARABLE

As we approach the tenth anniversary of the close of World War II, this story becomes increasingly thoughtful.

There was once a lunatic—and if you read this you will agree that he was a lunatic—whose left leg, sharing in the general insanity, conceived the notion that the right leg was being accorded a place and power in the body out of all reason. The more he brooded over this the more jealous he became.

He gathered evidence to justify his mounting anger. Was not the right leg always out of bed first in the morning? first in the trousers? first to be shod? Was it not the right leg that kicked the football? took off for the high jump? When the legs were crossed, the right was on top? The right leg stepped on the accelerator and got control of driving and the thrill of speed.

There was simply no end to the pre-eminence given to what he now conceived to be his enemy.

The left leg therefore decided to assert itself and win its desires. There came a day accordingly when the left leg delivered a sudden and brutal kick at the right. He thus made himself felt.

The right leg, stung by this unprovoked assault, lashed out in return; and being physically the more powerful, soon had the left in distress.

At this point the left leg sent out an S.O.S. to the right hand which had for long envied the dependence of the body on the right leg. This hand went into speedy action beating and tearing at the flesh of the right leg.

Now the left hand, not wishing to be outdone by his rival, took up the struggle and added his blows, so that there was concentrated assault upon the right leg.

The whole body was now involved and suffering in all its members. Pain wracked it — its life blood was drained, and the flesh of the right leg was reduced to a pulp.

Finally a shrewd kick from the left leg broke a bone in the right ankle and the leg was instantly helpless.

It was a glorious victory. The right leg was shattered — torn — bleeding — subdued. The other members ceased the attack and each returned to his own place to bind up his wounds.

No one questioned the victory. Unfortunately, however, the cost to the whole body was so great in the loss of blood that the lunatic died, and all his members decomposed to dust.

Could anything be more insane than that the parts of one living body should fight to the destruction and death of all? Absolutely nothing — except the strife of nations and the inevitable death of civilization.—(*A modern parable quoted by Dr. E. Crossley Hunter in his sermon at a Church Peace Mission Vesper Service*)

DEVOTIONS

Courtesy Cathedral Films

AT THE VILLAGE OF EMMAUS

"Stay with us, for it is towards evening and the day is now far spent." So he went in to stay with them. When he was at table with them, he took the bread and blest it, and broke it, and gave it to them. And their eyes were opened, and they recognized him; and he vanished out of their sight. They said to each other, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures?" And they rose that same hour and returned to Jerusalem; and they found the eleven gathered together and those who were with them, who said, "The Lord has risen indeed, and has appeared to Simon!" And they told what had happened on the road, and how he was known to them in the breaking of the bread. (Luke 24: 29-35)

Prayer at Sunset

(Dr. George Pidgeon, first Moderator of the United Church, author of the 1955 Lenten booklet, and long honoured for his outstanding leadership in the Church, has passed his 83rd birthday. That may be why Captain R. C. Nunn, Chaplain at the RCEME School, Barriefield, Ontario, brought to Dr. Pidgeon's attention the following prayer. It was composed by a Church member who had passed her 90th year. Dr. Pidgeon hoped that because the prayer so perfectly represents the aspirations of aged Christians it could be made available to thousands through THE OBSERVER *Devotional Page*. We are happy to print it here.)

O GOD, our Heavenly Father, whose gift is length of days, help us to make the noblest use of mind and body in our advancing years. According to our strength, apportion Thou our work. As Thou has pardoned our transgressions, sift the ingatherings of our memory, that evil may grow dim and good may shine forth clearly.

We bless Thee for Thy gifts and especially for Thy presence and the love of friends in heaven and on earth. Grant us new ties of friendship, new opportunities of service, joy in the growth and happiness of children, sympathy with those who bear the burdens of the world, clear thought, and quiet faith.

Teach us to bear infirmities with cheerful patience. Keep us from narrow pride in outgrown ways, blind eyes that will not see the good of change, impatient judgments of the methods and experiments of others.

Let Thy peace rule our spirits through all the trials of our waning powers. Take from us all fear of death, and all despair, and undue love of life; that, with glad hearts at rest in Thee, we may await Thy will concerning us, through Jesus Christ our Lord. Amen.

Family Week

When a London magazine invited its readers to define a home, nearly a thousand people replied by return mail.

Six replies were accepted as best, and the first of them was this: "Home — a world of strife shut out, a world of love shut in."

A real home, a true home, is certainly that. It is the island of order, the personal sanctuary, the private world of love to which one may retire.

Once there, the batteries are charged again. One is refreshed and renewed. The pressures of the day are lifted. One finds courage and encouragements for the demands of next day's duties.

When the psalmist wanted to speak of the deep satisfaction of life with God, it was the home simile he used: *Lord, thou hast been our dwelling place in all generations.* (Psalm 90: 1)

The Victory of the Cross

There Christ lost his life and found it. There God slowly working through the ages, through the travail of man's spirit, and at last in Christ found his instrument in which he could perfectly express himself even under full and true human and historical conditions.

In dying, God in Christ entered into the world's pangs in a new way, so that we may never again think of God merely enthroned between the cherubim. Henceforth we see God in the self-emptying of Christ on the cross, we see God under the weight of national and individual sin, suffering its consequences, in no mere official and unreal sense, but really losing everything.

We think of God in a new way, and see that Christ did die to bring us to God. We find God there.

S. H. Hooke

Peter Gordon White

"A Biting Wind"

ARMAND D. STADE, Regina, Sask.

I have been asked by the Editor of **The Observer** to write an article concerning the rural Church. The request presented several problems of no small concern. The first was, what should a newly-appointed Superintendent of Home Missions, a raw recruit from the rural ministry, presume to say to the readers of a great Church paper? The second problem arose out of the fact, that one's first month in the city, and in the Superintendent's office, is a bewildering experience. Already, friendly city ministers have told of new and undreamt of need. What I have always known has been impressed on my imagination, namely, that every area of our Church life is tremendously important. Changing conditions and new areas of population are straining to the very limit the resources of Christian leadership. Obviously, then, it would be out of place to write anything in any kind of comparative mood regarding the Rural Church. And yet, having spent my entire ministry, up to the present time, in the farming areas of Western Canada, it is only natural that a certain aurora of splendour should have gathered about this type of Christian service.

January, February and March are months on the prairies when one frequently has to face a biting wind. It brings to mind the fact that recent changes in our rural way of living have their wintry aspects, too, and bring with them a biting wind for a rural ministry to face. The marvellous thing about it is that a courageous and splendid fraternity of rural ministers are doing just that. Their sun and wind burned faces tell the story of the triumph of persistence, humour and faith, and of a growing prestige that accompanies their work.

It is about this growing prestige that I would like to say a word. I do so realizing that no one picture of the rural scene tells the whole story. There has been emerging within the past fifteen years a new way of life. Those who have read Dr. Homer R. Lane's **The Changing Prairies**, or who have studied agricultural trends, know about the effects of depopulation, mechanized farming, rural electrification and modernization of homes. They know about the persistent growth in the number of larger farm units, in the number of larger community centres and larger school units. They have read, perhaps not without misgiving, about those who persistently advocate larger Municipal units. These people know that there is growing trend toward centralization.

This trend is a biting wind in the face of, not only the rural ministry, but of all who live on the prairies. Like a heartless judge it coldly and methodically weighs evidence and passes judgment. Unpainted stores and Churches mark the degradation to which once flourishing communities have sunk. They have been sentenced to a lowly existence on marginal levels. What is worse, life within them is often marked by bitter antagonisms that are stumbling blocks and impassable hindrances to any kind of adjustment to the changing scene. Perhaps nothing has stood so much in the way of a better distribution of the rural ministry, in the face of continued and dismaying shortages of ministerial supply, than these deeply rooted antagonisms that exist between neighbouring communities.

A Friend's Mother

However, if this were all that could be said about the "biting wind" it wouldn't be worth saying. But, it isn't! True, centralization has brought with it much heartache, but it has also brought something else, something that deeply concerns the ministry of the rural Church. It has brought into being, in increasing numbers, the larger community centre, where banking, business, education, sport, and hospital and medical services have found a new lease on life and prospered thereby. The Church, however, is finding it difficult to change with the changing conditions. It looks with grave misgivings at the larger pastoral charge that is being forced upon it. Here, indeed, is "a biting wind." And yet, the larger pastoral charge may well be the greatest thing that has happened to the rural ministry. Here is an opportunity to get away from small town limitations, to be important in an important area, and to realize, as never before, the fond hopes of ambition in the service of the Christ.

Some may criticize this emphasis on opportunity for ambition. But they should not forget that Jesus loved ambitious men. They were numbered among His favoured few. He needed them for disciples. He never tried to kill their ambition. His great effort was to direct it. "He who would be great among you, let him be the servant of all!" For the ambitious minister who would serve both his God and his fellowman, centralization with all its defects, offers an unheard of opportunity. Here is a chance for the rural minister to parallel in size and prestige the work of his urban brother.

Opportunity, however, is also a "biting wind," because it demands new techniques, a far greater emphasis on schedules of work and organization of activities, down town offices and batteries of lay-workers. It brings the ministry face to face with the inertia that rural people have, regarding things religious, even when they move to larger centres. But to those who will assume these disciplines and meet the challenge there is a crown, blazing and brilliant, dazzling the eyes of men and bringing glory to that Name which is above every name.

There are, indeed, biting winds sweeping across the prairies, but to those who can face them there is a world of opportunity. Lift your eyes and behold, there are red skies in the West.

A Country Church Grows Up Suddenly

The Story of the Wexford, Ont., Congregation

MARJORIE BOORNE, Wexford, Ont.

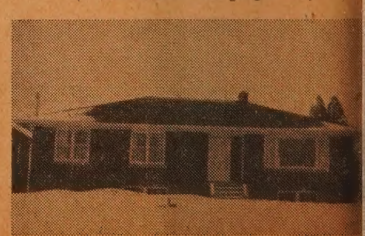
The new manse of the Wexford congregation was formally dedicated a short time ago. The new minister, Rev. J. W. S. Wallens, is organizing the newcomers and their children with the older members into a closely-knit unit. The rapidly growing community is quickly becoming conscious of the spirit of progress. Activities still centre around the Church as in the early days. The little country Church of Wexford is growing up.

Well over a century ago the Primitive Methodists came to this area, then a community of pioneer farms and log homes. They held religious services in these homes and in the school. Trading was carried out in Muddy York, and the roads were bad — deep mud when wet and plenty rough when dry. The Church was built a few years later, in the bush, the logs hewed by the people themselves. The inside was lathed and plastered, the outside clapboarded, and it looked like a frame Church. Mr. Charles Simon who chinked it was paid 12/6 for his work, which must have taken two weeks. It stood at the four corners, today a Super Market parking lot.

The late Rev. J. D. Fitzpatrick, both of whose parents were brought up in the community, told the congregation at the Centenary celebrations in 1942 that he remembered being taken several times to the old log Church before the new one was built. A small child, he went from his father, who sat on one side of the centre aisle, to his mother on the other. He remembered also that his father said, "When we get into the new Church we will sit together."

The Methodist preachers of those days preached three times each Sunday and two or three times each week. Most of the local preachers lived right on th

(*Continued on page* 22)



The Wexford Manse.

Nellie Moojelski, cook at the Naramata Christian Leadership Training School, is shown above with bread on racks and more dough going into the pans, doing 50 large loaves on one of her baking days.

Bread for Naramata

Flour from Alberta to the Leadership School

Early in 1954 and again this year Harold Borggard took his truck and travelled 180 miles to gather wheat. He stopped at the homes of John Willan, the Irwin Brothers, Gus Erdman, Ralph Sherwood, Harold Annable, Clarence De Boer, Allen Snell and Arle Koole of Barons, Alta., and Bill Parker, Bob Thompson, Almond Askew and Gerald Noble of Nobleford. Last year 110 bushels of wheat was milled into 5,150 pounds of flour, and this year 225 bushels of wheat was milled into 9,984 pounds of white, whole-wheat, cracked wheat and pastry flour and pancake mix at Ellison Mills, and shipped to the Naramata Leadership Training School —the contributions of the Barons-Nobleford Charge.

This charge is truly missionary-minded. Our readers will remember it was from Barons-Nobleford that the "Big Red Ox" went out to Angola, and **The Observer** has kept the Church informed of the wonderful work done by that bit of machinery under the skilled hands of Dr. Allan T. Knight and the operators he has trained.

This Home Mission Project came into being when Rev. "Bob" McLaren was speaking in the Church on the Barons - Nobleford Charge. They asked him if there was anything they could do for Naramata, and he suggested that a gift of wheat milled at the near-by Ellison Mills would mean the School could bake its own bread. And so it was done.

Mrs. Nellie Moojelski, the school cook, bakes nearly fifty loaves of bread twice a week to feed the 66 students. This is the largest number to be registered for the winter course since the School's beginning in 1947.

THE CHURCH IN THE RURAL COMMUNITY

ARKER MATHESON, Upper Stewiacke, N.S.

ne of the first essentials of h right kind of a country com-nity is the right kind of a ntry Church. No other volun-agency provides so many al contacts for rural people, he Church is a neighbourhood itution, the strongest one in l society. The function of the rch is to develop character by ging people to know Jesus His way of life. The Church a golden opportunity to build the lives of her young people e noble qualities of friend-ss, unselfishness, and kindred ues. The Church with a vision not miss the opportunity to her members into service in community.

Many of the momentous changes ing place in the farm commun-today are in process because graphical isolation has so sud-ly lost its social meaning. ing on the isolated farm is a erent social experience now m thirty years ago. During the pre-automobile days kinship helped to cement neighbourhoods into a community. Today the large family circle that once dominated neighbourhoods is losing its significance.

Rural society is composed chiefly of primary groups characterized by intimate face to face association, co-operation, and intimacy of institutional relationships. The Christmas concert in the rural school, the visiting and friendly sessions after the Church service in the open country, the conversation incidental to the formal functions of Farm Forums and other organizations are of great social benefit. The auction sale in the spring or fall has been not only an important economic institution but also serves as a social function where men gather to talk, tell yarns, and exchange experiences. The party telephone line, ordinarily built and maintained by the neighbourhood, has been of no small social importance in those rural neighbourhoods where receivers come down when anyone's telephone rings. In sharp contrast is the modern telephone controlled by a company and operated so that it is difficult to know when to listen in. There is a definite trend toward the more formal organized rural community life.

Exchange of Work

Farmers have long been accustomed to the exchange of work, which was usually made without a strict keeping of time. Today in exchanging work with a tractor, standard rates per acre are established and settlement is made on a cash basis because of the cash outlay for fuel. Back of the traditional practice was the long-standing custom of the farmer putting no value upon his own individual work and little value upon the work of his team. There is a trend away from the more closely-knit local community of the olden days.

The disappearance of the working "bee" as a type of rural recreation, the gradual breakdown of the work exchange system, the breakdown of extreme conservatism, the waning importance of the neighbourhood, the increased education of farm youth, the urbanization of farm people; these, and a thousand other changes which have taken place in the farm community must be credited in part to the influence of agricultural machinery and the automobile.

Cultural Changes

Culture is like a stream flowing out of the past, into the present, and on to the future. At times it floods; some things are lost, many new things are gathered, but the cultural foundation cover on the stream-bed remains. We still in the main hold to the tenets of

(*Continued on page* 24)

CHILDREN'S PAGE

MARGARET G. WILSON

Nesting Time

Robins are back from the south and are already looking for places to build their new homes.

Usually they build their nests in trees, but sometimes they seem as though they want to be different and build their homes in the strangest places.

Last spring a lady washed her husband's overshoes, because he had used them in the garden and they became very muddy and dirty. After washing them, she pinned them on the clothes-line to dry. The next day a pair of robins were very busy building a nest in one of the boots. When the robins went off in quest of grass, the lady took out the pieces of grass and dried leaves. During the day she saw the pair rebuilding the nest in the same boot. Again she removed the grass and leaves. Again the robins set to work to rebuild their home. This time the lady left it alone. The nest was completed, the eggs laid, and a family of four baby robins seemed very happy in their cozy, swaying boot home.

Another pair of robins built their nest on the school fire alarm box. The children were very excited and worried, but the Principal sent word to the classrooms and told the children that there would be no more fire drills until after the baby birds had left their nest.

"In a broken flower pot, robins
built a nest with care.
Made of grasses, moss, and leaves,
snugly lined with horses' hair.
Six eggs Mother Robin lays; these
she broods until they hatch.
Then the parent-birds both toil,
insects, grubs and flies to catch,
For the hungry baby robins gape
their beaks and eat with zest.
Till six sturdy, speckled fledglings
overflow the dainty nest.
Bright-eyed robins in the garden
spread their wings and try to
fly;
When at last the lesson's learned
they dart off through the summer sky."

Perhaps some of you children have seen robins build their homes in strange places. If you have, why not write and tell me all about it, and perhaps we may put it in **The Observer** for other people to read and enjoy.

Petsy, the Sparrow

JEAN CORMIE, Fergus, Ont.

A True Story

The second Sunday in June last year was hot and sultry in Hamilton, and the nestful of little feathered sparrows grew crowded and uncomfortable as the day wore on. One of them, perhaps a little stronger than the others, decided that he, for one, could not stand it another minute. Squirming to the extreme edge of the nest, he stared around him and felt much better. Looking down to see what was below, he fell out, of course, hitting several branches on the way down, then lay shocked and frightened on the cool, green grass.

Being too young to fly or walk, or even feed himself, he just lay there wondering what he should do next. As he could do nothing, he went to sleep. While he slept he felt himself lifted in small hands, but was too tired to open his eyes. So the little hands carried him into the house where Mother was busy preparing the evening meal for her family and guests. Mother took one look at the little feathered ball and said, "Someone will have to care for him, but I have no time for such a helpless mite."

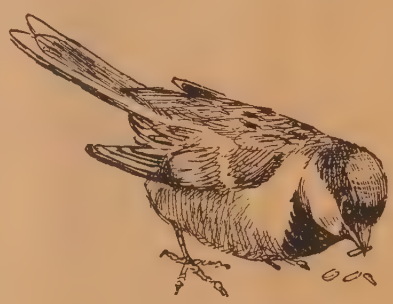
So the lady who was her guest agreed to take him home with her. On the two-hour drive north he slept soundly and nothing more was heard from him that night.

In the morning when the sun came up he was chirping loudly for something to eat, no doubt expecting his pretty feathered mother to come with good things for him. But she was far away, and to his astonishment it was the lady in the car last night who came with a glass of water, an eye-dropper, and bread crumbs soaked in milk. These tasted good, and every two hours he chirped for more. Of course he slept between meals and grew stronger every day.

One day the grandparents of the children who found him arrived with a bird-cage for him. He liked this better than the small box which had been his home, because he could see around him, and swing on the little bar provided for that purpose.

After a week or so of this he was allowed out-of-doors, and he loved the beautiful summer days, but was glad to return to the cage at night, and always came when the lady called him for his meals. Even when he was around at the other side of the house he would hear when she called "Come, Petsy," and fly to perch on her arm, knowing she would have some of those delicious bread-crumbs for him, and that she loved him.

Sometimes the lady wondered if it was worth her time to care for and feed the little bird, but she remembered the verse in the



Bible which said "Not a sparrow falleth to the ground but your Heavenly Father see-eth it." So she knew He had given this one into her care.

As soon as he could fly all around the house the lady left him out in the warm summer nights, too, and gave him his meals on the green grass. He would soon be able to care for himself she knew. One day, to test him, she took him to a tree in a neighbour's yard, gave him a little pat, and said good-bye. She had taken a dozen steps home when she felt a soft thud on her back.

It was Petsy. He could not hang on to her dress, so fell at her feet. That settled it. She picked him up and took him home. He had no intention of being left in that strange tree.

So for another week she cared for him, and he came at her call. Then one day he brought a little sparrow friend with him. The little pal sat on the window-sill while Petsy had his meal of moist crumbs. Then he looked in the lady's eyes for a second or two and flew away. She felt he was thanking her and telling her that since his friend would not come to share his meal, he would stay with it, and together they would manage. He did not come at the lady's call again, and she knew he would be with his little pal, perhaps planning a cosy place to spend the winter, and to build a nest next spring.

Tomorrow?

The day called "tomorrow" lies
always ahead
Of the day that we folks call
today—
I wish I could see
For it's not clear to me
Why we find that tomorrow's
today.

"Tomorrow I'll get up at eight
o'clock sharp,"
Is a thing we often do say.
Yet, when we awaken
We find we're mistaken,
For tomorrow is still but today.

"Tomorrow I'll meet you," you
say to a friend,
Then right merrily go on your
way.
But we find when we meet
Our confusion complete
For tomorrow is really today.

There's a joke I declare; though
I can't tell where,
As with long words and figures
play.
So I guess I will quit
Or I may have a fit,
For tomorrow won't come anyway.

T. B. Gleave, The Children's Newspaper.

The Wind

The wind came out for a frolic one day.
He first swept the clouds all out of the
way;
The weathervane turned wherever he
blew,
The trees bowed low, the leaves danced,
too;
The wind blew a gale for the ships at sea,
The wind tried to snatch my hat from me;
He really did get my Japanese kite,
And it sailed and sailed till it sailed out
of sight;
The wind whispered low, down my chimney flue,
And every word that he said—"Oo-oo-oo!"

Maud Murnham. Copied from "Child Education Magazine"

What we are is God's gift to us;
What we become is our gift to
God. *Author unknown*

A Case for Vacation Schools

...S HALLIDAY, Member United Church Vacation School Committee

...e prosecution rests!
...e parade of witnesses for the ...cution is over. Much of what ... had to say against Vacation ...ols was true — insufficient ...rial, inadequate staffing, lack ...-operation, cramped quarters, ...ult children—all this in mid-...ner temperatures!
...w it is my turn to convince ... the jury, that Vacation ...ols are of tremendous value ...e religious training of our ...ren. Can my witnesses sway ... Will you come to believe as ... that Vacation Schools are a ...hwhile Christian education ...ject for any community, ...ch, or individual?

The Conferences

...ere is my first witness, a ...ent minister from Alberta.

...dent ...berta

"I was in a small district, and smaller as ... as children were concerned. ... average attendance was 12. ... came each day at nine, lunch ... hand, and stayed until four. ... shoved all the benches out ... the old log Church, lit the ...ll wood stove, and played get-...ainted games. The highlight ... each day was the chapel service ... 11.45 to 12.00. One of the ...s had never been in Church ...ore. Most of the children living ... this isolated area had never ... away from home and had ...er had any activity planned ... for them. I started out with ... books from '299 Queen,' a ... of equipment from the Cal... W.M.S. Presbyterial, a gen...us helping of faith and hope ... ended up with more than a ...en happy kids, already looking ...ward to next summer."

...aravaner in ...katchewan

Next let us hear from a caravaner from Saskatchewan, ... says "Children everywhere ... filled with the joy of living ... a quest for knowledge, and ... need for friends. Children in ...katchewan are no different. ...e children arrived on horse-...k, by automobiles, by tractor, ...l in two-wheeled carts. Vaca... School in general has a very ...h potential in Religious Educa...n, music and handicraft, but to ... the highlight of it all is watch...; the children come to work and ...y together in this land of com...nities spread far apart. Our ...al meeting took the form of a ...urch service with the children ...sisting, a junior choir and a ...oral reading of the Scriptures. ...o guide children in His Paths is ...e greatest gift of our heritage'."

...dent ...nister in ...nitoba

A student minister from Manitoba has this to say, "I began ... make preparations for this ...cation School with fear and ...embling. I never before had had ...ything to do with one so I felt at a loss. Now I can see and realize the importance of such a programme. Of all the wonderful experiences I had throughout the summer, my Vacation School programme stands in the foreground. It reached many children with whom I would not otherwise have made contact, and through this I was able to visit their parents. Vacation School is not only fun, it is constructive. One of our projects was the making of the Church Sign Board which now stands in front of the Church, a constant reminder of what can be done by children in Vacation School. Those who never work with children miss this golden opportunity."

A Leader in N. Ontario

From an isolated town in northern Ontario, a leader states "Our school was run by the student minister, and the twenty children from round about attended. Some of our difficulties arose over the fact that a few of the children, being New Canadians, knew little English. One of our greatest joys was watching the children learn to speak English with the help of our Canadian-born children, who helped them get settled and acquainted. Some of the children's parents never came to the Church, but did so when they realized what the Church was doing for their children. We shall certainly encourage next year's student minister to operate a school. It means so much to our district, where there is no recreation for boys and girls."

Moss Photo, N.Y.

Shadow puppets make a Bible Story live.

An Army School Leader

Even in our Army Camps, we have Vacation Schools. One leader writes "We had from 300-350 children daily. They were all extremely interested in Bible study and worship. The stories of Paul appealed to them because of the heroic elements of his character and life. Upon reviewing with the children, I was astonished at how many small details they remembered. Furthermore, I found they were able to contribute to the discussions on Paul's adventures and had definite ideas of how to apply his teachings and principles to their own modern lives. Our worship services each morning held the attention and interest of the children. On the whole they responded to the school, and through them, their parents. We needed no further reward for our two weeks' work than seeing the effect on the whole camp."

My next witness is a leader from a school in one of our large cities.

A City Leader

"For those of you who live in country and rural areas, picture if you can, the dust and heat in the confines of some of our crowded districts. There is no grass on which to walk, no tree to break the skyline, no flower to admire. There is only still humidity and languid dust. The moral standard is sometimes very low. The parents do not care what happens to their children, but we of the Vacation School staff do care. We attract those bored, hot, listless children into a cool Church basement. They come, suspicious, reluctant, but by keeping their minds and hands busy, they leave, having glimpsed at least, at a better, richer life through our efforts. Remember Jesus' words, 'let the children come unto me, keep them not away'."

A Trainer of Leaders

A young lady who spends her entire summer training leaders and setting-up Vacation Schools, draws this conclusion. "Skeptics think that too little is accomplished in a two-week Vacation School period, to make it worth while, but others have compared its value with that of one whole year in Sunday School. Day by day continuity makes for progressive learning. Too often Sunday School attendance is irregular. People remember 10 per cent. of what they hear, 30 per cent. of what they read, 60 per cent. of what they see, and 90 per cent. of what they do. One can understand then the greater impact that the related activities of Vacation

(*Continued on page 26*)

DELAYED ACTION

A. I. AVERY, James Evans Memorial Church, Norway House, Manitoba

The Indians at Memorial Church, Norway House in Northern Manitoba, have never had an official name for their Church since Union in 1925. Some called it "The Methodist Church," others the "First Church at Norway House," or, "The English Speaking Church," or sometimes, after a famous missionary, "Papa Goudin's Religion." I discovered this when I was preparing some literature in Cree and asked the Indians what they called their Church. When I found this out I thought the time had come to adopt an official name, so after consulting with William Crate, the blind United Church interpreter, Mrs. C. Keeper, one time student at Ontario Ladies' College, Mr. J. Keeper, world six mile marathon record holder of some years past, and Mr. S. Laugher, we called a congregational meeting for February 27th. Two names were submitted. I submitted:

Ka Mamowetick	Uyumehawekummik	Canada Oche
Those that are united	prayer house	of Canada
United	Church	of Canada

But there was a language difficulty in combining the words, so the suggestion of Mrs. Keeper was chosen:

ᑲᒪᒪᐃᐦᒋ	ᐃᔾᒥᐦᐊᐧᐃᓵᐃᐧᐣ	ᑲᓇᑕ	ᐃᓀᒋ
Ka Mamawechik	Uyumehawan	Canata	oche
Those that have united	Religion	Canada	of
United	Religion	of	Canada

Now the Church which Robert Rundle founded 115 years ago, and which James Evans carried on so enthusiastically and successfully, and which has had many devoted and consecrated leaders since these two men laid the foundations, has its new, modern and up-to-date name.

PEOPLE and CHURCHES

Honoured by Bellefair Church

Mr. and Mrs. Murdoch met in Bellefair Church, Toronto, Ont., settled in the community and immediately began to work in the Church. Mr. Murdoch is Superintendent of the Sunday School, and Mrs. Murdoch, having served in many groups and being President of the W.M.S., is now on her third term as President of Toronto East Presbyterial, W.M.S.

To mark twenty-five years of service, a surprise presentation was made at the close of an after Church gathering, ostensibly gathered to see splendid pictures of Trinidad sent by Rev. C. G. and Mrs. Kitney, the Church's missionaries. Two junior members of the Sunday School made presentations. Emily Dobie gave Mrs. Murdoch a corsage, and Jim Menagh presented Mr. Murdoch with a beautifully printed booklet of names of well-wishers. Spotlights were then turned on the stage and when the curtains parted, a beautiful mahogany-finish record-player and radio combination was displayed.

Mr. Angus Grant, Recording Steward, and Dr. H. W. Kerley, the minister, spoke in appreciation. The guests of honour expressed their astonishment and delight.

Mr. and Mrs. Murdoch have two children. Edgar, who is a candidate for the ministry, is in his first year in University; Phyllis is in residence at the United Church Training School.

Stewart Bros. Photo

A beautiful Electrohome Combination radio and record-player was presented to Mr. and Mrs. J. D. Murdoch, marking 25 years of service in Bellefair Church, Toronto. Pictured above are, left to right: Rev. R. G. Davison (assistant minister), Mrs. H. W. Kerley, Emily Dobie, Mrs. S. Beach (widow of former minister), Mrs. Murdoch, Mr. Murdoch, Jim Menagh, Mr. A. Grant (recording steward, who made presentation) and the minister, Dr. H. W. Kerley.

Missions

At Fergus

Melville Church, Fergus, Ont., Rev. O. Glen Taylor, minister, held an Evangelistic Mission for one week with Rev. Arthur Organ and Rev. Clifford Elliott, Ph.D., of Hamilton, as leaders. With Mr. Organ's enthusiastic leading of the singing of Gospel songs, specially chosen solos sung by Dr. Elliott; with inspiring messages by both, many persons were led to a new and re-dedicated commitment to Jesus Christ. "Christ Makes the Difference" was the theme.

The concluding Sunday services were given to a full Church both morning and evening, and the sermons were both practical and powerful, leading to the signing of a number of Spiritual Life Covenant Cards and a ceremony of dedication and re-dedication of lives to Jesus Christ.

At Moose Jaw

Moose Jaw was the scene of a recent Mission under the auspices of the Ministerial Association. Canon J. Douglas Paterson was Missioner, and he shared the greatness of his mind and heart in a week of vital appeal and Christian Fellowship. The programme consisted of morning devotional sessions, and evening meetings in Zion Church attended by increasing numbers as the week progressed, until at the final Sunday night Service of Witness the Church was crowded. Six choirs took part and Canon Paterson spoke on "I am not ashamed of the Gospel."

The gatherings for Prayer in the "Upper Room" and the song services were valuable aids to the Missioner's messages.

Rev. O. G. Taylor (left) and Missioners at the Fergus Evangelistic Mission, Rev. Arthur Organ and Dr. Clifford Elliott.

Confer on Christian Education

Newfoundland Conference Committee on Christian Education met at Emmanuel House, St. John's, recently to confer on Christian Education matters. Recommendations by Sessional Committees were brought in and discussed. Rev. H. M. Dawe, D.D., explained pictures showing the new Sigma-C programme.

Recruiting Rally in Montreal

A. B. L.

"Life today may be likened to a cafeteria where one chooses his work in 'a la carte' fashion. The primary need therefore is the recovery of a sense of vocation. Not what you choose, but what chooses you, is what really matters." So declared President A. B. B. Moore, D.D., of Victoria University, in addressing a Ministerial Recruiting Rally held in Erskine and American United Church recently. The Rally, the second of its kind to be held in recent years, was sponsored jointly by the Montreal Presbytery and the United Theological College. All the arrangements were made by the Presbytery Committee on Colleges and Students. Following the pattern set last year when 52 prospects for the Christian Ministry attended, this year's Rally attracted an even greater number of prospects. As a result of last year's effort, seven candidates have presented themselves for the Christian Ministry.

In inviting ministers to bring to the Rally young people whom they felt would be interested in seriously considering the Christian Ministry as a full-time profession, it was pointed out by the committee that while it profoundly believed in the Call of God, it also realized that the Church had a responsibility to confront young lives with His summons. A supper preceded Dr. Moore's address, prior to which a film strip was shown entitled "Look at the Ministry." President Moore, who had spent his early years in Quebec and studied at McGill University and the United Theological College, said, "The Call of God begins in self-knowledge. It is in the quality of your loyalties and in the integrity of your character that the Call begins. As one becomes aware of world conditions and its needs and as these things are related to the will of God running through all Creation, then one comes to feel that His purpose has a relation to one's life. However, in the acceptance of one's obligations, he must be prepared to count the cost of the undertaking. There are many rewards in the Christian Ministry, Dr. Moore concluded, but they are realized in the personal feeling that one's life is counting for something, and there is a sense that the individual is accepted by God in the great adventure of building His Kingdom in the world.

Following the address, the ministers met with Dr. Moore for a discussion of problems relative to their work. The "prospects" in attendance met in a group led by Rev. G. G. D. Kilpatrick, D.D.

ew Worlds Were Opened Up

ort of Board of Home Missions Annual Meeting

K. ELLIOTT, Assistant Secretary

e Church has always been g where the missionary mind e Church was alive. It ds on a vigorous vital and turous association of men women to move in and open fields of work wherever e settle. The Board of Home ons in 1955 was humbled by nse of being in this line of nners and pioneers. New s were opened up each ses- t convened.

e Secretary, Dr. M. C. onald, outlined the needs responsibilities of an ever- ding Church. He illustrated with a very clear-cut picture hurch Extension in metro- an areas and new frontier munities.

1950 the United Church rked on a campaign to build 160 new Churches and halls 60 new manses. The esti- d money required to do this set at $2,500,000. The General ncil unanimously approved progress made. The official ramme is to terminate on mber 31, 1955. At March 31, 5, there had been a total of 50,000 raised, leaving $150,- to be underwritten by the end 955. Many Presbyteries have yet faced up to their alloca- s.

he 2½ million dollars was set figure in view of the need for - 160 Churches and 60 new ses. There have been 175-180 rches and halls built to date, another 120-125 being ned for in 1955 and 1956. s is a minimum requirement. to March 1955, 75 or 80 ses have been built, with an itional 50 required by the end 956.

he initial amount has proven equate and additional Exten- monies will have to be found meet these unprecedented ds.

g. In 1950 estimated needs in ronto were for 22-25 new rches. Today it is 58-60.

n 1950 estimated needs in nipeg were for 8-10 new rches. Today it is for 15-16.

n 1950 estimated needs in ncouver were for 12 new rches. Today it is for 25-26.

n addition to the metropolitan as, new causes are beginning claiming our attention all oss Canada.

n Newfoundland—a new com- nity at Gander Bay.

n the Gaspe at Murdockville l Bathurst.

In Quebec at Seven Islands, ob Lake and Chibougamau.

In Ontario at Atikokan, Mani- wadge, Red Lake and Lake perior Industrials.

In Manitoba at Lynn Lake.

In Saskatchewan at Uranium City and Gunnar Gold.

In Alberta at Hay River, Drayton Valley, Valley View.

In British Columbia at Kitamaat and Whitehorse.

Photos by Editor

The Chairman of the Board of Home Missions, Rev. W. M. Mustard, D.D.; the Moderator, Rt. Rev. George Dorey, D.D.; and Rev. R. W. K. Elliott, D.D., inducted during the annual meetings as Assistant Secretary of the Board of Home Missions.

It was recommended, following out the directive of General Council, that a full-time director of fund raising was appointed, a Mr. Neil Campbell.

The Board was asked to give careful consideration to the money available. Though it looks large, requests and money already voted would leave a very small operating reserve, actually too small for a sound foundation. There was a new hospital at Queen Charlotte Island to be built at a cost of $250,000. It was pointed out a new boat was required at the Alert Bay station. There was an excellent boat available for $25,000. It was to be hoped we could secure it; and at least three new doctors. The new residential school at Norway House was to be officially opened in June. The announcement of an increase in salaries to ministers and lay supplies fulfilled the order of General Council. A $50 increase in car depreciation allowance was also to be recommended which would come very close to making a reality the $400 travel allowance for all ministers. All in all, his outline was a stirring message of new worlds to evangelize and educate.

The Moderator, Rt. Rev. George Dorey, D.D. (left), is shown above with the newly-appointed Superintendent of Missions for Southern Saskatchewan and Southern Alberta, Rev. A. D. Stade.

The Superintendents' stories were as heartening, but the cry from every area was for more workers, and inability to serve the known let alone even approach the unknown.

The Field Reports

Dr. Bunt highlighted the story of the **Yukon** where in 1932 we withdrew, and even in 1946 there was no sign of need, but now there is a three million dollar Federal building, a forty-eight room school, and every available lot in the old townsite of Whitehorse is taken up. We must go across the river for a Church site and manse for our young missionary, Rev. A. J. A. Chapple. There is a long forgotten field of 230 miles in length with 40 pockets of people, and once again there is an endeavour to meet these people.

Dr. Dawe reported in **Newfoundland** where in 1765 missionaries landed to find 5,000 unevangelized people in the entire island. Today there are 5,000 people untouched by the ministry, the remainder of the entire population is served by 45 ordained ministers and 45 lay supplies. An entire new community at Gander is growing up and will require the attention of the Church.

In the **Maritimes**, Dr. Godfrey told of the worst situation of all time facing the Settlement Committee with a lack of 40 in ministerial leadership, and yet from 1945 to 1955 they have built 30 new Churches, 28 manses and 40 Church halls. The two College centres have claimed one million dollars from these three great provinces. They are bursting with new industry at Murdockville and Bathurst.

Dr. Hart reminded us of the ever-growing areas of the **Alberta** oil country. Both Edmonton and Calgary are facing up to Church Extension well. The area around Drayton Valley and Valley View are calling us to face up to the call of new fields to serve and diminishing men today to serve them.

In Quebec, the same story of Canada's future is just before us. Northeast of Quebec City is a new field called Lebreville — too new really to say very much, but it is showing signs of life. Power developments, iron ore and people combine to claim the life of the Church.

Mr. Stade was introduced as the new voice in the panel of Superintendents. He gave a picture of the change in Canada's economy touching the back pastures. **In Saskatchewan** there are industrialized large farms and still the family farms, there is ranchland and reclaimed soil through irrigation. The wheat fields and the portable corrals remind us of the backbone of Canada's early years and the province of better days ahead.

(*Continued on page* 24)

Curiosities of Literature

NEIL M. LECKIE

"The Daily Bread"

In St. Paul's Cathedral, in Westminster Abbey, in York Minster, and in all the Parish Churches of England, next Sunday morning, when the Lord's Prayer is recited by priest and people, this brief but important series of supplications will begin with the words, "Our Father, which art in Heaven." In Canada the form prescribed in the Prayer Book is "Our Father who art in Heaven"; and there are nearly thirty other variations of this prayer in the English language, as it is used in public or private devotions.

Many of these differences are merely verbal, just as in a Latin class-room of twenty or thirty students, perhaps no two translations of Cæsar or Cicero will be the same. In the King James Bible we read, "For thine is the kingdom and the power," whereas in the Book of Common Prayer, both in England and in Canada, the "and" is omitted. Again, in some versions the words are used, "Thy will be done 'in earth'," but elsewhere "on earth," this change being made perhaps since we became more clearly aware of living on the surface of a gyrating globe. To the petition seeking divine forgiveness of wrong-doing we add the acknowledgment that such pardon is only merited if we are charitable to those by whom we ourselves have been offended. But in some forms of this clause it almost seems to be suggested that the divine being to whom we pray should take an example from us. In the Geneva Bible the words are these: "And forgive us our sins, for even we forgive every man that is indebted to us." In one edition of the Book of Common Prayer, printed in the year 1849, an edition which retained the special prayers for the anniversaries of the Gunpowder Plot and the execution of King Charles, there are five different versions of the Lord's Prayer, from one of which the petition for pardon of sin is left out altogether.

Debts or Trespasses

The use of the word "Trespasses" instead of "Debts," which is the correct translation of the Greek original, is perhaps the best known of all the variations which occur in our use of this prayer, this change having been made in the so-called "Great Bible" of the reign of Henry the Eighth. The Prayer Book, issued in the reign of Edward the Sixth, in a language "understanded by the people," adopted this word, and it has been retained to this day. Methodism, as an offshoot of the Church of England, has given it a vogue in England and America, while in Scotland the older form is preferred. The word "sins," from the Gospel of Luke, though perhaps the most appropriate of all, does not seem to have gained any currency.

"Bread of Heaven"

But by far the most interesting of the small problems that arise from these numerous translations is that which is related to the request for food, "Give us this day our daily bread." Two features of this sentence catch our attention at first sight. One is the sudden change from the high spiritual level or atmosphere of all the other petitions to that of the obtaining of a loaf of bread from a bake-shop, and the other the repetition of the idea of diurnal regularity. One of these could be rectified by the mere omission of the word "daily," but the other cannot be dealt with so cavalierly. It seems that the Greek word, "epiousios," translated "daily," which modifies the word "bread," occurs nowhere else in Greek literature, and the earliest translator, ignorant of its meaning, inserted the needless word "daily" instead of improvising some Latin word in keeping with the spiritual tone of the passage before him. At a later time, however, a more careful study was given to this troublesome word. At a great Council of the Church the word "Omo-ousios," meaning "equal in quality or substance," had been used in defining the relationship of the Second Person of the Trinity with the Father, and as the Greek prefix "epi" suggested something extra or additional, a new Latin word was coined, the word "Super-substantial," a form which is to be found to this day in the English version of the Bible named after the French town of Douay, where it was issued late in the sixteenth century. "Give us this day our super-substantial bread."

Is there in this word a hint of the real meaning of the petition for daily sustenance? Few material things have lent themselves so frequently and so successfully to spiritual uses as a loaf of bread. There is the bread of Heaven, the bread of God, the bread of mourning, the bread of tears, the bread of understanding, the consecrated bread of a sacrament, even the title of the Lord's Prayer itself including such a metaphor. And there can be little doubt that when this series of petitions was first compiled, either on a Galilean hill-side or at a later time by some committee of Christian teachers sitting round a table, it was a heavenly bread that was daily to be asked for and duly received. And nearly nine hundred years ago, during the Pontificate of Adrian the Fourth, the only Englishman ever to hold this high office, a version of the Lord's Prayer was composed in our language, in which the desire for daily sustentation was set forth in the words, "That holy bread that last for aye, Give us our portion every day."

It is not likely, however, perhaps not desirable at this time of day, that any change should be made in this Prayer of the Lord, this Pater-noster, but when we ask for the daily bread, we can at least make a swift inward translation of it into the bread that cometh down from Heaven.

THE MUSIC MAKERS

FREDERICK J. HORWOOD

102. Queen of the May

Tommy Tucker's hair has been brushed and he is spotlessly clean as he frolics in the meadow in the afternoon sunshine. He has one queer habit . . . he puts his head in the pail when he drinks; but Tommy is a pure white calf two months old. He snuggles up to Ivor Evans as he and his friend Dick Thomas go into the field. The boys have important things to talk about which Tommy cannot understand.

"I'm sorry, Dick," said Ivor, "we can't make it a foursome. I like Joanne and I know you like Margaret, but we never go to places like Benny's pavilion. Besides, that is the evening of the May Festival. Here comes Margaret now."

"Hello, Dick. Hope I'm not interrupting. You both look so serious."

"I was just asking Ivor if four of us could go together to the pavilion next Saturday. You'd enjoy it a lot, Margaret."

"Sorry," answered Margaret, "I'll help to make a foursome at tennis some evening, but I wouldn't go to Benny's place. I'm not that kind of girl."

"Oh well," replied Dick. "You don't have to go. I guess the Festival claims you. I thought it was just for kids."

"So it is," said Margaret, "but some of us grown-up ones have to help make it a success. Ivor and I will be busy as beavers, with games and music contests. Better come along, Dick, and bring your sister, or someone else's sister."

"You folk are missing a lot in life," retorted Dick, who had come from the city in the winter. Nothing but music and festivals and Church affairs! You think we are going to the bad because we are not in Church twice a Sunday. There's nothing exciting to do in this town."

"Oh, I don't know about that," Ivor replied. "We have two good ball teams, a bowling club, some respectable movies, a good band and an orchestra, and all kinds of wholesome activities for young people at the Church. Better join the Music Makers, Dick."

"Well, I'll slide off home and see if I can find some good sports. So long, folks."

"Just a bit hurt, isn't he, Margaret," said Ivor as Dick went down the hill. "Well, what's next sis?"

"Mr. Walker wants Pat and me at the Church for practice. We have to sing folk songs at the Festival on Saturday. Remember, you are to help with the sports, Ivor."

The May Festival is an annual event held on the first Saturday of May. Lanevery Park is a picturesque ten acres at the west end of the village. At the northern end is a baseball field. The park itself has a tiny lake fed by a little winding stream. Over the stream are half a dozen rustic bridges. There are enough picnic tables for 300 people, and a large exhibition building for use in rainy weather. Along the western border is a row of hawthorn trees, gay in their pink and white blossoms. In one corner are tennis courts and a shuffleboard for those who don't like to run. The park is well landscaped, and there is a level stretch of green for folk dancing.

This year the Festival is a gala occasion. Mr. Walker has three choral groups to sing, and there are two choirs from Pollywurgy. Besides, there are lots of games and contests, bagpipe music, sword dances and the Highland fling, done in costume. Boys and girls sail their model ships across the tiny lake. Energetic teen-agers try their luck at jumping the six-foot stream without falling in. Then as evening approaches and refreshments are finished, the choosing of the May Queen takes place. She is elected by ballot, and is supposed to be representative of the finest spirit of girlhood, one who has used her talents to the best advantage during the year. When the result of the ballot is announced, you can guess who is the Queen . . . Patricia Evans. Mr. Bonar, the minister, calls Pat to come to the band-stand to be crowned, but she is nowhere to be found. Even her father, Lloyd Evans, was noticed by someone who had just entered the park driving east through the village with Pat and a small child. Little Annie Verhaag, so anxious to give her toy ship a good tryout in the stream had fallen into the water and was promptly rescued by Pat, none the worse for the experience but somewhat upset because her clothes were wet. Pat went with her daddy to take the little girl home for dry clothes, and brought her back as soon as possible, never dreaming she was a Queen keeping a thousand of her subjects in suspense! The whole of Lanevery burst into joyful song as Pat was

(*Continued on page* 26)

mmanuel College mn Festivals

e College Choir has over the been an important part of life of Emmanuel College, nto, and now this has become ally recognized by its formal otance in the constitution of Emmanuel College Students' ety. This year's choir has up well with the tradition of ity and enthusiasm that have implanted in us by our ener- director, Professor Cousland, during the present session it expanded its activities and ched out upon new ventures.

s has become usual, the Col- Choir participated in the tal Sunday Musicale held in Lecture Hall on a January ing. The Musicale was a ght to both audience and per- ers, and is always a looked- event in the calendar. The ir's name this year has fluc- ed considerably, depending on occasion and the geographical tion of the Choir. Thus we had the Emmanuel College pel Choir — now a greater ngth to our hymns in the ning Chapel services — the ony Choir—which gaily sang h "Come to the Fair" at the lege At-Home—and the Stair- Choir—because that was the space left us at the dedica- of the new building of the ted Church Training School.

t was during February that most ambitious and successful ject took place. In co-operation h the Missions Committee, the apel Choir, which includes mbers from the United Church ining School, blitzed the whole Peterborough Presbytery. In morning and afternoon the gregations of the Presbytery re presented with the call to ministry by the Emmanuel dents, and in the evening the ire Presbytery was invited to her together in Knox United urch, Peterborough, for a hymn tival, led by our Choir. Choos- music primarily from **The mnary**, Dr. Cousland introduced heritage of music from the ied traditions that are ours in United Church. The worship song thrilled us all, and at the se the sanctuary burst with aise as congregation and choir g forth with vigour the Laud- Dominum:

servants of God, your Master proclaim,
d publish abroad His wonder- ful Name;
he Name all-victorious of Jesus extol;
is kingdom is glorious, and rules over all."

The contagious enthusiasm that e praise of God created in us all on prompted a repetition of the ymn Festival, this time at New-market United Church at the evening service of the Sunday dedication of their new organ. The Spirit of Song has infused too many of our hearts to allow this witness to fade away, and already arrangements have been made for a limited number of similar Hymn Festivals to be held next year. May we never forget the call—

"Make a joyful noise unto the Lord all ye lands.
Serve the Lord with gladness: come before his presence with singing." A. Lavis.

PEOPLE and CHURCHES

Photo by D. Smith

The Organ Committee of Emmanuel College, Toronto. Left to right: Alan Lavis, Al Harley, Prof. Kenneth Cousland, D.D., and Dave Potter, organist.

Rev. David A. MacLennan, D.D., for thirteen years minister of Timothy Eaton Memorial Church, Toronto, and since then Professor of Preaching and Pastoral Care at Yale Divinity School, has accepted a call to Brick Presbyterian Church, Rochester, New York.

Ministers, past and present, who participated in the 100th anniversary celebration of Trinity Church, Oxford, N.S. Standing: Rev. Charles H. Johnson, D.D. Seated, left to right: Rev. E. W. Forbes, Rev. F. Jefferson Neal, present pastor, Rev. W. J. Wright.

Centenary Celebration

Trinity Church, Oxford, N.S., Rev. F. Jefferson Neal, minister. The Hundredth Anniversary of the Dedication of the Head of the Tide Wesleyan Methodist Chapel was celebrated by this Church, the successor of the original society. Four former ministers came back to share with the present minister and congregation an Anniversary Banquet addressed by the Very Rev. C. M. Nicholson, D.D., who brought greetings and congratulations from the Moderator, Rt. Rev. George Dorey, D.D. On Sunday, March 27th, a morning service that occupied two hours and forty minutes witnessed infant and adult baptisms, the admission of twenty into Church membership, eighteen of them on Confession of Faith, and the Sacrament of the Lord's Supper to over a hundred and fifty participants, the largest in the Church's history. The sermon was preached by Rev. W. J. Wright, pastor of the Church from 1915 to 1918. The afternoon service consisted of the dedication of a set of Carillon Chimes, a memorial given by G. Wilson McLelan and his wife in token of his parents, Thomas W. and Bessie Gaetz McLelan, and his sisters, Mildred Louise and Vivian Gaetz McLelan. The grandfather of G. Wilson McLelan was the Rev. Joseph Gaetz, former member of the Maritime Conference. The celebration continued with very largely attended Receptions by the Woman's Association and the Woman's Missionary Society. The W.M.S. programme was a colourful historical pageant extending over the story of the women's work of the past hundred years and the part of the W.M.S. in the local Church. One unique feature of the celebration was the presence of three former ministers whose combined ages with the present minister aggregates 305 years. The Rev. E. W. Forbes (82 years, was minister in 1904-1907), the Rev. W. J. Wright (78 years, was minister from 1915-1918), the Rev. Chas. H. Johnson, D.D., (77 years, was born in Oxford and son of the first resident minister, the Rev. D. W. Johnson) and the present minister, the Rev. F. Jefferson Neal (68 years, and pastor since 1953). The birthday cake was cut by the two senior members of the Church, Walter H. Hewson (87 years) and Mrs. John E. Hills (75 years), while there are numbered on the Church membership thirty-seven names who have been members for upwards of fifty years.

Kaufman House, the Rest and Holiday House for Women Workers at Cheltenham, Ontario, has reported after a year and a half that an increasing number of people are making use of its facilities.

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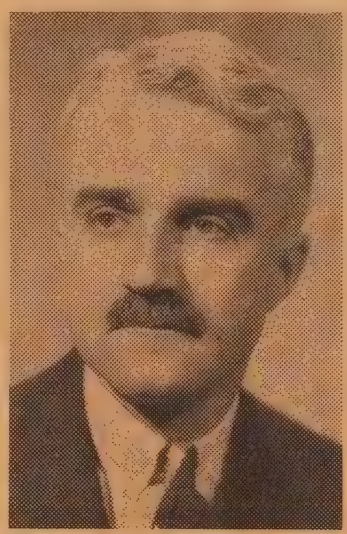
LAYMEN

First Banff Conference

The Banff School of Fine Arts, a magnificent Conference centre in the heart of the Canadian Rockies, will be the scene of the First Banff Conference of men of the United Church, October 7th-9th, 1955.

It is expected that two hundred men of Churches in Manitoba, Saskatchewan, Alberta and British Columbia will attend and enjoy the kind of programme that has made the Elgin House Conferences so popular and so meaningful to hundreds of other men.



Dr. John O. Nelson, Yale Divinity School.

Dr. John Oliver Nelson, Professor of Christian Vocation at Yale Divinity School, will be the theme speaker and the theme will be: **Every Occupation a Christian Calling.**

At the request of The Board of Men of The United Church of Canada a strong committee of western men met recently in Calgary to make detailed plans. N. Fred Bell, Calgary, is chairman. Also attending were Roy MacPhail, Winnipeg; Fred Saunderson, Regina; Ivan Robison, James Clark, Roy Hooper, Charles Leppard, Revs. S. Parsons and F. Marsh, all of Calgary; Harry Murphy, Vancouver; Wm. Pettigrew of Edmonton, and Ralph Young, Toronto.

This Conference is for all interested men of the United Church. It is expected that some Churches will send delegates from the Session, Stewards, A.O.T.S. or other Men's Clubs.

Detailed information may be secured from The Board of Men, 507 Wesley Buildings, Toronto 2 B, Ontario.

Elders and Stewards

Vancouver, B.C. A series of six zone rallies for elders, stewards, and other Church workers was sponsored last month by the British Columbia Conference Lay Association. Meetings were held in Hastings, Wilson Heights and Trinity Churches.

Assisting in the programme were Dr. Fawcett, Prof. George Tuttle, Rev. R. J. Love and Rev. D. McInnes, in addition to a large number of laymen. Chairman of the planning committee was F. H. Fullerton, President of the Lay Association, assisted by W. H. Whiteley, Secretary; Len Bushell, Registrar, and other members of the Executive.

Hamilton, Ont. For the second year the Hamilton Presbytery Men's Council sponsored highly successful Elders' Forums, one at St. Paul's Church in Dundas and another at Ryerson Church here. Guest speakers, Rev. U. Laite of Stratford and Rev. W. G. Berry of Toronto, presented very helpful addresses, which provided lots of material for discussion groups.

Nine very searching questions were dealt with in small groups. One of these with some answers given show how valuable the Forums were to those who were in attendance: "What can the Session do to build up a Christian fellowship among members comparable in intensity to that which existed in the early Church?" And some of the suggestions:

(a) Encourage members to renew their membership pledge in a public Church service every second year or so.

(b) Elders should remind families diplomatically of their pledge and responsibility.

(c) Elders should encourage families to attend Church together.

(d) A greater emphasis on Bible Study and expository preaching.

An elder who attended the sessions declared "Many constructive recommendations were produced which when implemented will add to the stature of the spiritual life of Church members."

News of Men's Clubs

Tara, Ont. While lay ministers, Indian workers and laymen from Bruce Presbytery attended the Retreat at Five Oaks, Tara Men's Club conducted the morning service at Saugeen Indian Church, with Gordon Matthias in charge of the service, assisted by Don C. Thompson.

At the March meeting over 100 fathers and sons (or adopted sons for the evening) sat down to a banquet at which, after several toasts, a male quartet and a rousing sing-song, Rev. Gordon Lapp of Meaford Church addressed the gathering.

Dryden, Ont. The annual father and son banquet sponsored by the Dryden AOTS was a big success with entertainment provided for both dads and lads. The club has installed an air-conditioning unit

(*Continued on page 19*)

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sponsored Workshop for ministers and laymen at St. Stephen's College, ton, Alta. (Seated) left to right: Sylvan Hillerud, University of Alberta ion Dept.; Robert Layton, workshop co-ordinator; Arthur E. Gregg, ent Edmonton AOTS Council. Standing: Prof. Lindsay Vogan of St. ephen's College, and Lorne Campbell of Metropolitan AOTS Club.

e Church basement. A pan- dinner was held in March, a theatre night is slated for

ux Lookout, Ont. A mixed iel with 16 rinks participat- was sponsored by the AOTS Chefs Syd. Barlinger and r Johnson were kept busy cing pancakes for the 175 s who attended the club's ake dinner.

ty View, Ont. The United ch Men's Association of City were proud to accept the ership in community activity is area by responding to a est from the Red Cross for manship of the Red Cross for the City View area on day night, the 15th of March. der the chairmanship of the ident, Hal Morris, the co- ation of various organizations e area (including the Woman's iliaries of City View United rch, the Kiwanis Club of City , the Parent-Teachers' Asso- on, the Home and School ciation) and, of course, our Men's Association of the City v United Church, was co- nated. Eighty-eight canvassers red a six square mile area of division residential area, ounting for 1,000 families. The lts of the canvass were most ifying in that $1,014.08 was ized for an average of $1.00 family canvassed.

Vinnipeg, Man. Rosedale AOTS ived a new traveling gavel n Fred Manson of the Mani- a Council. The gavel was ated by Art Sykes, past presi- t of the Manitoba Council, will be used to encourage r-club visits in the Greater nnipeg area. St. Stephen's adway AOTS sponsored a ner and son banquet. Gordon mbers heard two members of oholics Anonymous. St. James TS held an Old Timers' Tea i Coffee Party.

Alliston, Ont. The St. John's n's Club sponsored a Laymen's Service on March 20th. Mr. C. A. Blair of Grand Valley gave a very inspiring address on the theme "The Layman's Witness for Christ." He was ably assisted in the pulpit by Mr. Ernest Cumberland. At the service, the president, Mr. S. J. Ellis, was presented with the Certificate of Enrollment with the Board of Men.

Castlegar, B.C. Members from Rossland, Fruitvale, Knox (Trail) and East Trail Clubs attended the Charter presentation meeting of the Castlegar AOTS Club. Earl Young of the West Kootenay Council presented the Charter. Officers include George Santano, president, and J. Dalzell, secretary. The club, formed some months ago, has already completed such projects as a men's tea, improvements to the Church Hall, built an outdoor skating rink, and provided transportation at the civic elections.

St. Catharines, Ont. The Welland Ave. Church Men's Club here sponsored a very successful Spring Fair early in April. The exhibits included stamp collections, fishing equipment, gun collections, unusual buttons, figurines of china and plaster, photographs, metal craft and paintings.

Tea was poured by Fire Chief Arthur Burch, Roy Dickie and Rev. K. Cleator. President Nelson Jackman welcomed the guests.

Hamilton, Ont. "St. Andrew's" is a brand new congregation on the Mohawk Trail in a new housing area of Hamilton. The Men's Club was organized just two weeks after the student minister, Mr. Earle Leslie, conducted the first service last October.

(*Continued on page* 20)

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Already several important projects have been undertaken, and membership is growing steadily. John Minchin of the Club reports: "Each member is looking forward enthusiastically to building a new Church in the community . . . with God's help we may learn to give freely and joyfully as older Churches are now giving to us."

Fort William, Ont. The March meeting of the Wesley Men's Club was held in Buckley Hall. Mr. H. E. Thomas, Director of Community Programmes, addressed the large crowd of men on the subject "Citizenship and Leisure Time." He followed this up with the showing of a film entitled "The Newcomers."

Saskatoon, Sask. A new AOTS District Council has been formed here. Officers were installed by the National President, G. Brydon McCrea, who was one of the guest speakers for the occasion. Hon. Mr. Justice Thomson, Honorary National President, assisted in the ceremony. Bethel United group received their AOTS Charter from Mr. McCrea at the same meeting.

Eston, Sask. A six-point programme of possible work was suggested to AOTS members. These include: Welcoming newcomers to the town, interesting young adults in Church work, assisting aged and handicapped persons to attend services, visiting the sick and shut-ins, aiding the youth, and assisting in physical improvements to the Church.

St. Thomas, Ont. The topics which interest men's groups are many. For instance, at the March meeting of the Men's Club at Grace United, Mr. A. C. Whitlock, a local electrician, spoke on makeshift wiring endangering the home and the lives of those in the home. A number of helpful tips were given to the members by Mr. Whitlock, as well as numerous examples of error. A local jeweller, Mr. Donald L. MacRae, spoke on "Time," commencing with a description of early timepieces, and coming down to the present day. Then the minister, Rev. A. H. Johnston, exhibited interesting samples of his hobby —photography. The Grace United Club was formed in 1947 and has met regularly ever since.

Prescott, Ont. At a recent meeting of the St. Paul's Men's Club, Rev. C. H. Ferguson, minister of Kemptville United Church, was the guest speaker. He emphasized three frequently used words by Jesus Christ in his exhortations, "Come," "Abide" and "Go."

At the close of the meeting Mr. Cecil Dool of Kemptville showed film strips of the annual United Men's Elgin House Group Conference.

Duncan, B.C. A panel discussion on "The Law and What it Means to Us" was sponsored by the Duncan AOTS Club.

Simcoe, Ont. The Haldimand-Norfolk Presbytery Laymen's Association held a banquet recently in co-operation with St. Jame Men's Club of Simcoe, when 15 attended. After the dinner M John Frid of Hamilton gave challenging address, "God ha made us like gear wheels." Th evening was in charge of Mr. W Lumley of Delhi.

Phoenix, Arizona. Arthur Sykes, former National Extensio chairman for AOTS, was a recen speaker at a Men's Club meetin held at Central Methodist Churc He told of the work being carrie out by the various groups in Th United Church of Canada, wit particular reference to the AOT Programme.

Reston, Man. An AOTS Club ha been formed by the men. Mr. Ma White is president. Carl Bjornso of Brandon spoke on the Blac Hills Passion Play which is bein sponsored by the AOTS Clubs o Western Manitoba. The first pr ject of the new Reston group sponsoring an illustrated lectur by Anton Lendi on Switzerland.

Yellow Grass, Sask. In Decem ber, Fred Saunderson of Regin installed officers of the newl formed AOTS Club. President Mr. Charlie Currie. As their firs project the club renovated Kn hall and kitchen and have done magnificent job. They have als donated $25 to the Handicra Room at P.C.T.C., which is th Regina District Council projec Rich Christian fellowship is bein enjoyed by all the members.

Sudbury, Ont. St. Andrew AOTS Club sponsored their firs tea on Saturday afternoon, Marc 5th. Over 300 guests attended.

Most of the actual work wa done by the men. Proceeds will b used for worthwhile projects i the Church and community.

Trail, B.C. Members heard A R. McLean tell of the B.C. Boy Parliament. He said various AOT Clubs financed boys attending th session. A group from Trail visite the Fruitvale Club. Plans ar being made to stage a "Skits an Hits of 1955" programme.

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Correcting An Impression

Dear Sir,—In the interest of adequate reporting, I would like to correct the misleading impression which has appeared in various press notices and in your April 1st issue of **The Observer**, of the address on modern techniques of evangelism which I delivered last month at a meeting of the Toronto Centre Presbytery.

Facing up to the problem of the evening service and acknowledging exceptions, and also recognizing that not only in Canada but all over the English speaking world there have been profound alterations in the social habits of the people, I made three suggestions, and I still stand behind them, because I do believe that they are thoroughly practical, and moreover I have had the opportunity of first-hand experience and advice from many of the leading Churches of the United States an of conventions of ministers that have attended and whose verdi is unanimous.

(1) Instead of holding wha may be called the formal servic of worship in the Church on Sunday evening, why not adjour to the **Church** Ladies' Parlour, chapel, or gymnasium. Perha some evangelical hymns could b sung, prayer offered, and a passag of scripture read, then there coul be given an informal address o one of the central themes of ou faith, or an exposition of a pa sage of scripture or even of o of the books of the Bible wit particular reference to its re vance in the life of our own time This should be followed by discu sion; questions being asked an answered and contributions bein made by members of the congr gation. Then the service at th end of an hour could become

hour, and the proceedings with a hymn, a prayer, and benediction.

My second suggestion was several such groups, under leaders, might engage in discussions on Sunday s. This is done to some rable extent in various es in the United States. t a given hour the various might be called together in the sanctuary or in the or in some other Church for a short vesper service, ve or ten minutes of medi- and the benediction.

My third suggestion was door to door visitation at t a resuscitation of the Drummond type of evan- in the elders' districts. One hostesses, with a suitable in their home, might be ted to invite groups of rs or interested people in eighbourhood with their folk to come along for an on a Sunday night after , to meet the minister and short talk on some prac- spect of the Christian faith, might be followed by nal discussion. Fifty years enry Drummond did a won- work in this way, and I am om being persuaded that, careful thought and organ- h, a similar work could not dertaken now with equally ding consequences for the d work of the Church.

o think to continue as we ith attenuated services is not ake the most of the oppor- es that lie to our hand, and ve ought not to be afraid to re out in these new ways. I ssured by our ministerial ren elsewhere that they have such experiments "very ding" and so far from being mission of defeat, I would o point out that membership e United States has gone up n millions in the last decade; Church membership and dance stands at the highest e, and that something like a ne revival of Christian on seems to be well on the Cannot we really have new ds for the old faith?

e more suggestion: can we eally have a public relations r appointed in the interest of relations and good reporting tween speakers and press? It d avoid a great deal of mis- rstanding and obviate a good of unnecessary correspond-

ronto, Ont. John Short.

ness or Health?

ar Sir,—These are days when uestion might well be "Dare rotestant protest?" Time s to be shrinking, and with e symptoms that Truth is to eared. In such times many ks will occur. I wish to refer wo incidents, that while per- are not shocking, must surely be puzzling to many serious-minded liberal thinkers. First, the extraordinary break from all traditions of the Established Church of England, by recognizing in Billy Graham a powerful force towards re-spiritualizing the British people. Secondly, the fact that our own Scottish correspondent should be so favourably impressed with the raw American commercialization of the Churches. "All Good Americans go to Church!" Far be it from me to pronounce judgment, but I do think the question may reasonably and reverently arise, "Does this look healthy, or does it indicate a sickness?"

History records that King Charles the First of England died because his head was severed from his body. It is also said that Charles the Second died shortly after taking nearly all the drugs the apothecary had in his store. The difference was one of time.

So "What's the Difference?"

A. E. S.

Labour's Aims

Dear Sir,—Replying to Brotherhood of Jan. 15th, 1955, issue, and noting carefully what he has to say, is the main reason why I suggest that Pulpits be left open one Sunday of the year (Labour Day Sunday) that our Church people be enlightened on the Aims of Labour. He admits the Church of Christ must champion the cause of the worker—but he says Trade Unions are organizations of workers whose concept of Brotherhood does not reach beyond their own membership. This, I repudiate—"Definitely our Trade Unions believe in 'Posterity'—we have made many sacrifices which are not in vain—all children will reap the benefit." Again he says, and I quote, "We have full knowledge that there are no other organizations in our land, which are guilty of so many lawless acts, and who so persistently flout our **Established laws.**" Let us turn to St. Luke 12: 51: Jesus says "Suppose ye I come to give Peace on Earth, I tell you 'Nay,' but division." What did Jesus mean? What **"was"** His mission on this earth? There is every evidence in the life of Jesus that He was a Revolutionist, that He advocated the replacement of man's kingdom with God's Kingdom—the replacement of "Man's Established Laws, with the Divine Laws." Too many of our Church ministers and Church people get confused with that which is Legally right and that which is Morally right. That which is Morally right is the Divine Law, and never wrong. That which is Legally right can be anything, and nine times out of ten violates the Divine Law. Our laws of today are built around "Property Rights," instead of Personal Rights, and this inequality is what is eating out the very heart of our civilization. The Church which Jesus founded definitely wasn't a building of bricks and mortar—it was a Brotherhood—the Kingdom of God, and it is close at hand, so close, it's within you. Let me conclude; Jesus said, Of all the Prophets of this earth, John the Baptist was the greatest. I tell you, the least in the Kingdom of God is greater than John the Baptist.

John M. Burnside.

Toronto, Ont.

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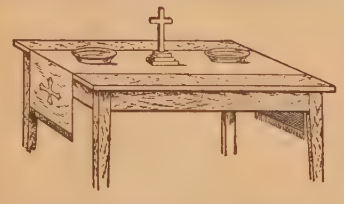

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News of Y. P. U.

Acme (Alta.) Church Christian Education Committee arranged a display in the window of a local store to mark Christian Education Week. The display featured a poster on Youth Week, together with the uniforms of the various Youth groups, study books, craftwork. A Family Nite was held by the committee in the Church when they entertained members of Youth groups and their families.

London Conference Y.P.U. held a Christian Service Fellowship in Sarnia, with Rev. Stuart McLeod as speaker. Discussion groups were held on a number of subjects with special leaders in charge. Rev. Isaac Khimla also addressed the Conference on "Christ the Hope of India." A challenge entitled "Leadership Opportunities for Ministers, Laymen and Young Women" provided valuable information for training requirements.

A "Musically Yours" programme was carried out, and the Oxford Presbytery Y.P.U. put on their drama "Disciples in Clay."

Communion, a Church Service and Bible Study on Sunday completed the week-end.

Montreal Young People of the various denominations sponsored an Easter Sunrise Service at the top of Mount Royal. Prof. Cecil Martin of McGill University was the speaker.

Send material for the Young People's Page to Miss Thelma Conway, United Church Training School, 77 Charles St. W., Toronto, Ontario.

GROWS

(*Continued from page* 10)

circuit. They would drive many miles over rough muddy roads to preach the gospel. Mr. Fitzpatrick said he often went with his father eight or ten miles to some appointment and back again. They were not orators, they were not theologians, but they were good, earnest Christian men.

Through the quiet years the little Church at Wexford was the centre of social life in the community. Sunday morning everybody went to Church, and all knew each other. Indeed, many were related. After Church, the congregation lingered and talked. There were special occasions, such as the "Basket Sunday" in June when all stayed for lunch and visited. It was fun. All the evening meetings were planned and timed according to the milking schedules. The chores had to be done before the men could take time off to bring the women folk to Church. The threshers, and quilting parties were great social get-togethers in the homes, and the spring-cleaning of the Church brought everybody out.

The story of the Wexford Church is the story of hundreds of small Churches adjacent to expanding Canadian cities and towns. One of the greatest problems facing our Church today is the staffing of these important charges. We need more ministers; more women workers; more lay supplies.

Georgina Simonson, Morrin, Alberta, has received a bar for the ninth year of perfect attendance at Sunday School. As she had three perfect years before bars were first awarded, Georgina, who is fourteen, has a perfect attendance record of 12 years. Her teachers—three since she started—have a large share of credit in this record.

The Church that had been built to take the place of the log one was quite ample to accommodate the congregation. It was set in amongst pine, ash and cedar trees, quite isolated. There were four farm houses, one in each direction about one-quarter mile distant.

Toronto Encroaches

Rev. A. J. W. Myers was the minister at Wexford when it happened. Toronto began to burst at the seams. Farms on Dawes Road, now Victoria Park Ave., were sold and subdivided. Farms on Lawrence Avenue were also sold and houses seemed to mushroom up over night. Rows of maples were cut down, streets were bulldozed, factories sprang up, and supermarkets were built. Even a railway siding was put down right along the east side of Zion Church property. New faces appeared in the congregation, and the Sunday School overflowed with children. Visiting became a chore, and Dr. Myers had a deaconess to assist him for a while.

After his retirement last year, Zion Church decided to become a self-sustaining charge. But there was no manse. So, finally, adjoining lots were purchased, plans made, the excavation dug, the building started. Rev. J. W. S. Wallens was called and accepted, and in October 1954, he with his wife and two small daughters moved into the house, which was

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rnished by the Woman's tion.

congregation has continued . So has the Sunday School. to put the children became lem, solved later by the Glazed Paper Co.—a large across the way — which ed the use of its building nior classes. The Primary erflowed into the Recreation of the Manse, leaving the basement for Nursery indergarten. Plans are in ss for a new Church School ve the Wexford community orrow.

ral Church, Sault Ste. Marie.

dications

ntral Church, Sault Ste. , Ont., Rev. J. D. McKenzie, ter, has dedicated its newly- ated Church. The minister icted the service, which ded the dedication of the ated Church, the dedication ifts and Memorials, and an of Personal Dedication by all ent.

is year is the 104th anniver- of Central Church. The ent building was erected in , of coloured sandstone which obtained from the Soo Locks vation. The renovated interior, gned by Bruce Brown and ley, is in a colour scheme of n tones. Work was carried by a committee headed by Mr. l Elliott.

r. I. S. Walkinson headed the ce committee, which suc- ed in raising from an Every ber Canvass the larger por- of the $52,000 necessary. The nce was made up by a modest tgage.

Westminster Church, St. Cath- es, Ont., Rev. E. E. Ashley, ister. Sunday, March 13th, a red-letter day in the history Westminster Church, when a Church Hall and Youth tre was officially opened and icated. The project, which uded the renovation and odelling of Church School ms, cost $90,000.

he Dedication Service was ducted by Rev. R. Colin Todd, irman of the Niagara Presby- y, while Mr. Foster Vernon, Chairman of the Building Com- tee, and Mr. Stanley Brickell, perintendent of the Church ool, cut the ceremonial ribbons. Previous to the official opening rief service of worship in the urch sanctuary was conducted by the minister, assisted by Rev. Bert Howard, D.D. Greetings were brought by Rev. R. Colin Todd on behalf of the Niagara Presbytery, and Rev. A. Lloyd Pierce, representing the St. Catharines Ministerial Association.

Lakeburn (N.B.) Church, Rev. R. H. Hughes, minister. On Sept. 15th, 1946, a group of people representing various Protestant denominations met in the public school building and under the leadership of Rev. George P. Forsey held a service of worship and organized a Sunday School. This work was maintained by the ministers and laymen of Moncton Ministerial Alliance. In the spring of 1950, Lakeburn joined with Riverview and Gunningsville in calling Rev. Kenneth M. Findley as minister. Under the leadership of Mr. Findley the work grew until in 1954 Lakeburn became a self-supporting charge with Harrisville. The membership of Lakeburn increased so rapidly that a special appeal for new hymn books was made to the congregation. In a few weeks the members donated 65 new hymn books, which were Dedicated to the Glory of God at the recent service in Lakeburn Church. The list of those donating the hymn books was read by Mr. Peter Bishop, Clerk of Session, who also presented the books to the minister, Rev. R. H. Hughes. They were Dedicated to God with prayer before an appreciative congregation.

ANNUAL MEETINGS

Knowlton, Que., Dr. E. H. Gray, pastor. It was noted that the Woman's Associations of the three congregations had raised a total of nearly $2,030 during the year 1954, while both the M. and M. Fund and the W.M.S. had once again exceeded their allocations. The pastor's report indicated noticeable improvement in Church attendance. Extensive revision of the Communion Roll had been carried out. The interior of the Brill Church had been greatly improved. Two additional members of Session would be elected in the near future. The annual meeting appointed a Special Committee to make arrangements for the Centenary Celebration of the Knowlton congregation.

Windermere Ave. Church, Toronto, Ont., Rev. Russell O'Brien, minister. Membership is 998. Total for congregational purposes, $20,603; for M. and M., $7,354; for benevolence, $565. The congregation pledged, in a recent canvass, a total of $100,000 for erection of addition to house; social and educational work.

Rockyford-Carbon-Rosebud, Alta., Rev. W. P. Smetheram, minister. Highlights of the year include a new Church built from March 1954, and dedicated in August at Carbon, and a new manse at Rockyford, built from May, completed in October, and dedicated in December. Members added to the role, 23, bringing the membership to 268. Raised for local purposes and the building projects: Carbon $21,795, Rockyford $16,537, Rosebud $3,465. Total, $41,797. M. and M. Fund, $1,080. Capital: Improvements, Rockyford-Rosebud $13,000, Carbon $21,000, making a total of $34,000. Carbon and Rockyford continued the Every Family Observer Plan. Woman's Associations raised a total of $6,736, out of which Carbon made $3,700, Rockyford $2,277, and Rosebud $759. Contributions were made to the "Food for the Hungry" Fund, Naramata Scholarship, and the Rosebud Y.P.U., lent the money to send a delegate appointed by the Presbytery Y.P.U. to the Whitby Conference. Reports of satisfactory work were read from all organizations. Mr. W. Hymas, Rosebud, thanked the minister and his wife for their services throughout the year.

Thames Road and Elimville (Ontario) Churches, W. J. Moores, minister. This Charge is strictly rural. Budget raised for the two Churches for 1954 amounted to $10,236. For the Missionary and Maintenance Fund, $1,041, over $70 in excess of the previous year. Also, the givings for the M. and M. Fund were in excess of the previous year, when Roy's appointment was a part of the Charge. Received on profession of faith, 20; by letter, 5. All groups showed a good year. A Junior congregation organized at Thames Road, with the Couples' group sponsoring the cost of the equipment. Consideration is being given to the installing of a water system in the Church at Thames Road, and plans are under way for the holding of a Vacation School at Elimville this coming summer. Two Young People's Unions are functioning. Arrangements have been made for observing Rural Life Sunday on May 15th, with the Hon. J. G. Gardiner, Minister of Agriculture, as the special guest speaker. Both of the Women's organizations had an exceptionally good year, exceeding their allocations in the W.M.S., and the W.A. making appreciable contributions to the General funds of the Church.

St. Paul's Church, Brandon, Man., Rev. J. C. Cronin, minister. New members, 109, 67 by profession of faith and 42 by transfer, total membership, 975. In December the largest Communion Service in the history of the Church was held. All organizations reported. Newly formed groups include the A.O.T.S., Scouts, and Cubs. Study groups held with the Young People's Union and a Young Women's Club. Total monies raised during the year in excess of $48,500, representing an all time high for this congregation. The Restoration programme adopted by the Church in 1953 progressing well. All exterior work has been completed, including a new roof, new doors, repointing of brick and stone work, new exterior lighting, and a new entrance to the basement. The basement has been completely renovated and modernized, giving new facilities for mid-week activities, a new kitchen, and improved auditorium and stage, an office, and a new heating system has been installed. New equipment purchased includes stacking chairs, tables, and office equipment. The redecoration of the sanctuary and the installation of a three-manual Casavant Organ will complete the programme. Plans for the rededication of the Church on May 1st are made. A unanimous vote of thanks was given to the minister and Mrs. Cronin.

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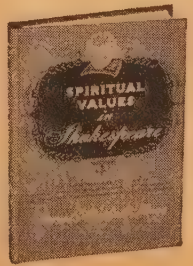

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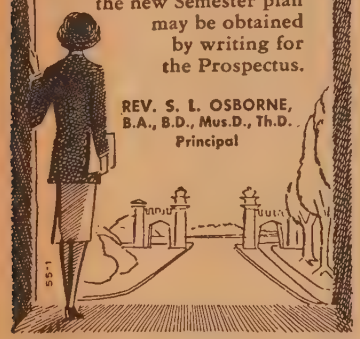

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NEW WORLDS

(*Continued from page* 15)

The amazing story of growth comes from the lips and work of Rev. J. C. Torrance of **Toronto.** His task just astounds us, his application of untiring energy humbles us, his seemingly unrecognized accomplishments shock us. In his work there have been 26 new sites purchased with 23 new congregations and their buildings up in the past seven years. There was a feeling that 1953 was the peak, but 1954 exceeded 1953 by 72 per cent., and 1955 just cannot be forecast. His work continues to expand and he expects somewhere near 50 new congregations will be set up by 1960. The story of Regent Park, of Fred Victor and All People's work helps to round out a full-time undertaking.

Dr. Hall took us on a visit to Uranium City with great advances recorded and new work unfolding at Gunnar Gold across Lake Athabasca. The year 1954 was a hard one for the east part of **Saskatchewan.** The wet summer made it almost impossible to save the crop let alone harvest one. The need for supply is very urgent and calls to the heroic and the sacrificial to make people believe they are not alone. Tremendous jobs are being performed by men and women covering areas where formerly three to five men served.

The new north in **Ontario** still is as glorious as ever when pictured by Dr. James Lyttle. New discoveries at Manitouwadge and along Lake Superior call us to more work. Blind River is no longer a fisherman's paradise but a field of resources with world value and people that need the Church. Last year a new record of 50,250 claims were staked. There are over two million acres of lumbering with a high level of 10½ million tons of pulpwood booming. Even up there in the hinterland 24 new Churches have been built and nine new manses for someone to live in. Welding shops, pool halls and managers' residences are being used for worship.

Another of the vast and difficult fields to serve **in Manitoba** is where Dr. Best takes off from Winnipeg to Lynn Lake, to Norway House and to Atikokan. Students were reported as doing good work, but a restlessness is apparent amongst the people who are getting a bit weary of the youthful leaders. A field of 26 lumber camps has gone leaderless as we have had no missionary available. The call of the Indian work is still sounded for workers. Hundreds of children are without teachers and the ministry of the Church.

The Indians have been receiving a real boost under the inspiration of Dr. Stokes. A very successful school was held at Christmas time for the missionaries and teachers, and then a session for Indians recently. Two young men and their wives have offered themselves to work in this most needy field. Dr. Stokes reported progress in Church Extension with 28 new Churches, 12 new manses, and four or five new areas are still waiting. This is a very strong area in the support of the Church's whole work.

Students. There is a record number of applications this year, with over 300 offering to serve the Church. There was the usual good number of non-candidates. A year ago there was an agreement to use only those who had passed their 18th birthday. The Board had to apply itself to find new fields for this group. There has been a good response from Presbyteries. However, this will have to be prepared for more carefully another year. A programme of student assistantship was suggested. A total of 255 students were appointed. There were a number of withdrawals.

The interim payment for this year was set at $31 per week; plus board and an allowance for travel. This comes very close to the rate provided for full-time lay supply.

It was also recommended that a grant of up to $400 be made available for fields to supply a residence for the student.

The revised **Student Handbook** was to be ready for distribution this year. It was noted that some of the Colleges have been very helpful in preparing the students for this valuable summer work.

Things Done

● A Commission was appointed to survey and study Indian work, with Rev. G. A. MacMillan, Fort Frances, chairman.

● Mr. David Peng was appointed Lay Supply for one year to the Chinese work in Vancouver.

● A new boat was bought for Alert Bay.

● Two students have been appointed to assist full-time port workers. Part-time workers are to be appointed at Halifax, Hamburg and The Hague. 154,000 new people were welcomed.

● Attention of Conferences was called to the matter of re-alignment. The Board felt that this work has not been done too effectively, resulting often in making fields too large and leaving open country Churches without leadership.

● Rural Life Sunday was set for May 15th.

● The Board confirmed the Commission to study Hospital work.

● Two students in medicine have been appointed for the summer for the hospitals at Skidegate Inlet and Hazelton, B.C., which is well under way.

● Non-Anglo-Saxon papers—Finnish, Ukrainian and Japanese—are to be continued with more United Church emphasis and education.

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● Board passed a resolution requesting Executive of General Council to consider the propriety of asking General Council to enact legislation designed to establish a proper basis for the employment of graduates of the United Church Training School, deaconesses and women workers, during the two (or three) years following graduation, with a view to giving to the various Boards, Departments and Pastoral Charges requiring them a fair share of the total graduates available.

● Committee on Church Architecture is now to work under the Board of Home Missions.

COMMUNITY

(*Continued from page* 11)

democracy—God, marriage rights etc.—which are fundamental to good society.

Family as a Primary Group

The family remains the most influential single agency in passing on the more vital of our traditions, standards and attitudes. The child has his first social contacts within the family, and

S. S. LESSONS

. J. D. McCrae, D.D., of the Sunday School ıs, has sent word from a, Ontario, where he is ant Minister of Chalmers h, that because of the fire nday, April 10th, he will able to do the Lessons for ssue. He states that the egation is to use the l Theatre for Sunday ng services, and to go to ion Church in the even- "The Church proper can stored as there is prac- no structural damage "

mily groups have great ce in determining his gen- proach to life. Most of the which were once important ing the family together are portant in farming areas, give stability to the family ard off many of the more a influences that are detri- to society.

farm family has a relation- o its occupation which is . There is practically no family situation in modern comparable to it. All the ers are engaged in the same ation. There are still nds of things on the farm d only by experience and le — the planting of seeds, ltivating of plants, the care reatment of animals, the g of crops, the building of and upkeep of property— are passed on by tradition. is helps to develop a spirit operation and a desire to be l. Each family is associated others in the community and dent upon them. It is in this hat the structure of rural y is organized. Custom, ion and convention are deter- g factors in rural society.

a peculiar sense rural people themselves directly to the From it they get the food eat, the fuel they burn. The has emotional and senti- l as well as financial value.

The farmer must build up within himself an appreciation of his high calling. It is a sacred calling, for in his work he is a partner with God. Farming is more than an occupation; it is a mode of life. This gives the rural family a unique place in the transmission of tradition, rural culture and the Christian faith.

School as Community Enterprise

Educational institutions in contemporary society are among the most influential agencies of progress and enlightenment. The one-room rural school developed throughout the entire country still persists as the most universal neighbourhood institution, after the family and Church.

The larger school unit and regional high schools have become the focus of the larger community. Because the interests of parents tend to follow those of their children, along with the **adult educational programme**, the larger school unit has had a broadening influence in the neighbourhood. More and more the interests of children and youth are being focussed in the school system and its extra-curricular activities — music, athletic clubs, drama, etc. It has possibilities for becoming one of the most constructive of rural institutions in rural life.

Whether we participate in local government affairs or not, our lives are affected by some governmental regulation in innumerable ways. The electric light we switch on and off comes from a company under the regulation of the public utilities commission. The food we eat at breakfast has passed the inspection of sanitary departments. The highway over which we ride to town is built and maintained by a government agency. So is the school we pass on the way. At every turn of the road the individual meets up with government in some manifestation —federal, provincial, county or school district. It has a great social implication, and has in many instances come to act as the

(*Continued on page 28*)

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THAT'S WHAT I'M HERE FOR

By Irene Brock McElheran. The story of the life work of Robert Benjamin McElheran, sometime Archdeacon of Winnipeg and later Principal of Wycliffe College, Toronto. "The work that great man did . . . will live undying." —George R. Calvert, Bishop of Calgary. $3.00.

We are happy to co-operate with The Family Life Department of the Board of Christian Education in recommending the following books:

WHOM GOD HATH JOINED

By David R. Marce, Drew University. Twenty-eight daily readings for young people and newly-married couples. The author, who was a Methodist minister, built the marriage guidance movement in Britain to a government-recognized system of councils. $1.50.

BACKGROUND TO MARRIAGE

By Anne Proctor. A book for married couples as well as for young people. The author, who is the mother of seven children, "lets the fresh air in on many . . . marital and parental difficulties."—Bishop Hazen G. Werner, Methodist Church, Ohio. $1.50.

HOW TO KEEP ROMANCE IN YOUR MARRIAGE

By W. Clark Ellzey, Stephens College, Columbia, Missouri. A book for young people and their parents by an experienced marriage counsellor. $2.95.

THINKING TOGETHER ABOUT MARRIAGE AND FAMILY

By William and Mildred Morgan. A book designed specially for leaders of groups of young people or parents, discussing marriage and family life. $4.25.

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299 Queen Street West, Toronto 2-B
Canada

LIFE

(*Continued from page 7*)

Family Camping, where a few families, or up to twenty-five or thirty, spend a week-end or a week together, are enabling many parents to help each other develop greater skill as Christian parents. There is fun for all, special programmes for children and for adults, and a rich experience of young and old "growing together" in a family camp. Some are sponsored by the Couples' Club, or the Christian Education Committee of a congregation. Others are held on a Presbytery or Conference basis. The Christian Workers' Centres have offered particularly fine leadership in this newer phase of Church-sponsored camping.

As more ministers offer young people specific counsel and guidance in preparation for Christian marriage, the Marriage Guidance Council of the United Church is endeavouring to provide opportunities for counselling clinics wherever groups of ministers request them. Pre-marital courses for young people and young adults are offered in some congregations, and in some cities under the co-operative sponsorship of a Young Adult Council, a Presbytery Young People's Union, or a group of congregations working together.

At the Assembly of the World Council of Churches in Evanston last summer there was the wholesome reminder that "there is often in modern family life a family egotism which hinders social responsibility rather than furthering it. . . The family is not the only group in which man can practise the art of living as 'little men in big societies'." Nevertheless it was also emphasized that "for right development into responsible adulthood, children need the security and love, and the discipline which family life pre-eminently secure." This is the end towards which the programme of our Church to Strengthen Christian Family Life ought to be directed as we work out our conviction that our children deserve Christian homes.

VACATION

(*Continued from page 13*)

School must have. The children in every community with whom I had connection felt a definite sense of fellowship with one another and with God as they joined voices and thoughts in song and prayer. The projects worked upon tie the course of study to busy hands. In Vacation School we see Jesus' teaching realized as children from all denominations worship and work together as brothers. One attendance can be the highlight of a child's Christian experience as an imprint is made on his mind and spirit. Who then cannot enthusiastically say 'Let's have a Vacation School this summer?' "

An Experienced Minister Let us hear from a minister who has directed Church Vacation Schools for years! "To come to a Vacation School with prepared work and find how earnest and interested and intelligent children can be is to discover the hope there may be for the world."

Were you impressed by these first-hand experiences? Are you convinced of the worthwhileness of Vacation Schools? Can you weigh this evidence — personal inconvenience against some child's happiness; a shortened vacation period for you against some child's only vacation highlight; the lack of monetary and public recognition against a child's awakening to the Christian life? Can you weigh it and not honestly agree that we have a Case for Vacation Schools?

The defense rests!

MUSIC

(*Continued from page 16*)

crowned, looking so angelic in her pure white dress spread out by a crinoline.

At ten o'clock Mr. Bonar called everyone together for the closing song, "All through the night." Ivor and Margaret sauntered about and saw Dick and Joanne coming towards them.

Ivor was surprised. He said "Hello, Dick. Thought you were at Benny's."

"No, we couldn't find anyone to go with us. Everyone was coming here, so we did, too, and we have had a wonderful time."

"We are glad you did," said Margaret. "How about coming to Church tomorrow night. Mr. Bonar is so good. And be sure to come early. The Church is packed."

The clock in the hall of Hazeldene strikes the midnight hour. A silvery moonbeam shines on the face of the Queen of the May as she dreams about Annie and her sisters. A kind-looking Galilean stands beside her and says "of such is the kingdom of heaven."

We welcome the following new members to our Music Makers' Circle: Ann Cardwell (12), 319 Perth Ave., Toronto; Carol Meldrum (10), 115 Avondale Blvd., Willowdale, Ont.; Edythe Found (10), R. R. 1, Cresswell, Ont.; Carol Lambert (15), R. R. 1, Fruitland, Ontario; Jane Button (12), 82 Cambridge St. S., Lindsay, Ontario; Dianne Bull (12), 4 George St. E., Lindsay, Ontario; Glenna Suggitt (8), Cannington, Ont.; Elaine Jewell (9), R. R. 1, Woodville, Ontario; Bunty Carter (15), Gray, Sask.; and the following, all from Collingwood, Ont.: Patricia Scott (12), 304 Hickory St.; Ruth Wambold (12), 629 Hurontario St.; Diane Bell (13), 93 Beech St.; Joye Woolner (12), 116 Beech St.; Cathy Lockhart (11), 18 Robinson St.; Barbara McLaughlin (11), 30 Robinson St.; Margaret Lloyd (12), 187 Fifth St., and Donna Wright (11), 24 Birch St.

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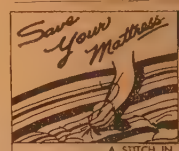
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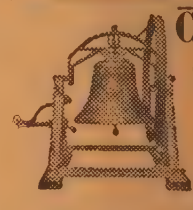
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BOOKS

Books on Christian Marriage Family Life

P. FIDLER

people anticipating marriage, and wives who want to e most of their partnership, looking for help in their hips with their children, will in these recent books. Most would be excellent for group d discussion as well as for reading. They ought to be congregation's library, or ife bookshelf.

GOD HATH JOINED

R. Mace. (Westminster Press.)

Mace, a Methodist minister who marriage guidance movement from beginnings in Britain to a govern- ognized system of Councils, is now essor of Human Relations at Drew y. This is a book of twenty-eight adings on such themes as The of Marriage, The Intimacies of , The Fellowship of Marriage, The mplications of Marriage (such as on with In-laws, Church Loyalty, sk of Parenthood). It gathers pertinent scripture and other quota- ise counsel from the author, and a ayer, into an admirable and easily k for young people looking forward age, and newly-married couples. It e an enduring place in the family

ROUND TO MARRIAGE

Proctor. (Longmans.) $1.50.

Proctor sharing generously her own ces as a mother of seven children, uncommon gift for interweaving with profundity, psychology and , poetry and practicality. Beginning description of marriage as a sacra- which unites the physical and the aspects of the union, she shows is understanding of Christian mar- fects every aspect of the partnership, urtship, through all the delights and of the marriage relationship, to ood and beyond.

author deals realistically with every the marriage relationship, without the sacramental touch, and goes on with those things that make the family relationships sacramental, too. ne, sex education, sharing respon- s with children, the relationship n education and recreation, how to he mystery of procreation and birth ildren—these are some of the prac- concerns touched upon thoroughly, fully and helpfully.

book from England is one that minister will want to pass around st the married couples in his con- on, as well as among his young

CHRISTIAN PARENTS FACE Y PROBLEMS

Charles Wynn. (Westminster Press.) 0.

ristian homes . . . are not the result ing a long list of specific chores. is no formula known by which fam- an mix worship, conversation, study, tradition, and thereby produce a an family. It is the grace of God, nothing less, that overpowers our ering ways and gives to us the means g our families into a Christian rela- p," writes J. C. Wynn. But on the hand, as parent, and counsellor of s, he knows that some real effort on rt of parents is also necessary. This ncourages parents to make that effort, rted by the assurance that "Perfect s Just Don't Exist," and aided by practical suggestions for coping with conflicts, developing discipline that mature character, financing a family sing time and energy as Christian ards, and worshipping together— dly.

re is frank, understanding and helpful el about Interpreting Sex to Our ren; To the Parent Who Must Walk Alone; If Young People Date Roman Catholics; and Facing the World with a Handicapped Child.

The author is director of the family life programme of The Presbyterian Church in the U.S.A., part-time member of Emily Mudd's Marriage Clinic in Philadelphia, and father of three children.

HOW TO KEEP ROMANCE IN YOUR MARRIAGE

W. Clark Ellzey. (Association Press.) $2.95.

Here, in simple, straightforward language that any older teen-ager could read and appreciate, the difference is shown between "romantic love" that is self-centred and "the real thing" that grows and matures to the end of life—the kind of love that Paul described so memorably in 1 Corinthians 13.

There is no pulling of the punches as the author shows what it means to express and to experience such love in all of the relationships of marriage, in terms of sex, dealing with the in-laws, parenthood, and companionship all the way through.

This is sound and clear counsel born out of wide experience and deep insight into the spiritual factors that underlie maturing love.

THINKING TOGETHER ABOUT MARRIAGE AND FAMILY

William and Mildred Morgan. (Association Press.) $4.25.

This is an unusual book, designed especially for those who are called upon to lead young people or parents in groups or courses discussing marriage and family life. It does not attempt to give answers, or tell persons what to do, but rather to stimulate full consideration of the questions it raises, although the authors do quote opinions of writers and list books and other resources to assist in intelligent study. In the introductory section and the appendix to the book the authors give helpful hints on how to make discussion effective, and where to find additional resource materials on each question discussed.

The book is divided into two parts—I, Planning for Marriage, and II, Planning for Family Life. Each of the twenty chapters has three sections. First there are questions to open up thought and discussion. Then there are "readings," or quotations from various books and authorities that throw light on the topic. Finally, there are suggestions for additional activities, which may include hints for role playing, debate or panel discussion ideas, descriptions of films, film strips, recordings, plays, and chapter references from selected books that might be consulted.

Although the book is not without reference to the religious foundations required for successful marriage and family life, the most obvious concern is for psychological and social factors.

Aneroid (Sask.) Church, Rev. E. T. Montour, minister, observed National Health Week by having Dr. W. B. Ewart of Ponteix as speaker. He appealed for greater co-operation with the Medical services, and was interviewed by Mr. B. Nell on popular Health questions.

Wesley Church, Colgate-Goodwater, Sask., Charge, Rev. J. T. Bray, minister, was presented at a special service recently, with offering plates, in memory of Mr. and Mrs. George Kurtz. Two sons, Robert and John, represented the family and made the presentation. Mr. and Mrs. Kurtz, who settled in the district in 1909, rendered valuable service to the Church.

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Here's a poem that's fine for shouting . . .
And here is a bedtime prayer
To say when play is over
And the first star brightens the air . . .
There's a dear little pup in a picture . . .
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COMMUNITY

(*Continued from page 25*)

community to which we have a responsibility as citizens.

Social Welfare

The burden of ill health is no longer carried solely by the family members. It has come to be recognized as a responsibility to be shared by the community. The health services are provided at public expense or medical schemes. One of the chief impediments in the way of an adequate system of medical care for farm people living on dispersed farmsteads is the high cost of service.

The Rural Church has always been deeply interested in the welfare of her people. Historically, she has performed many welfare functions of helping the aged, the poor, the needy, the widow and the orphan. The recent vast expansion of government and welfare services, as well as the demands of medical development, has confronted the Church with the problem of where her function of social welfare begins and ends. The same is true in the pursuit of recreation and leisure time. Answers for local situations must be sought in co-operation with all agencies concerned through community and group decision.

The Church is organically related to the other segments of culture and to the other institutions in the community. Religion functions in the life of the individual at all times and the Church exercises her influence through her members, who take active leadership in the affairs of the community.

This is why it is important to have a dedicated ministry and laity to give Christian leadership in community enterprises and be interested in human welfare.

The Church has a welfare function in providing recreational leadership and facilities for young people, in personal counselling and in recognizing the needs of a community and initiating action for improvement of relieving that need. Being separate from the state, the Church can act as critic of public policies and help to preserve democratic control.

The Church's most important influence in the field of social control is exercised over her members in the maintenance of the stability of the family the bulwark against all social ills.

Golden Wedding

Mr. and Mrs. Thomas Kennedy were honoured recently by the Isabella (Man.) Sunday School on the occasion of their Golden Wedding. Mrs. Kennedy, who has been teaching the beginner class for the past twenty-eight years, was presented with a floor lamp by Russell Clark, one of the members of her original class, while Lee Anne Johnstone, the youngest member of her present class, presented the card.

Invisible Friends

Gifts to the Church

In a recent letter, Dr. W. Sidney Gilchrist, of our Angola, Africa Mission, vividly describes a difficult operation, "serious in any man's country," which he performed in his Dondi Hospital. Then he goes on to tell of the "invisible friends" who assisted him. They are the persons who had supplied the modern operating spot-light, the operating table, the anaesthesia apparatus, oxygen, instruments, and indeed the hospital itself. He concludes: "When the anaesthetic has worn off, this patient will know and marvel and never, never forget that Christ came to her broken body and ministered to her in her hour of direst need. He came to her through tools and skills, and through the gifts of many who have so much to share."

Such "invisible friends" are they who, with generous forethought, make bequests for the continued service mediated by the Christian Church. They are the friends of the needy, friends of the missionaries, friends of Christ in His unending mission.

Grateful acknowledgment is made of the following bequests, notices of which have been received in the period November 1st, 1954, to March 31st, 1955:

Estate of Mrs. Mabel A. C. Arthur, Portage la Prairie, Manitoba, $2,000 to The United Church of Canada.

Estate of Miss Mary Clark, Ayr, Ontario, all the residue to The United Church of Canada.

Estate of Miss Grace A. Connor, Belleville, Ontario, one-twentieth of the residue to Home Missions.

Estate of Rev. Frederick R. G. Dredge, Victoria, B.C., $2,000 for Overseas Missions, $500 for the Pension Fund, and all the residue for Home Missions.

Estate of Miss Mary Thomson Fotheringham, Toronto, Ontario, a share in the residue for The United Church of Canada.

Estate of Mrs. Henrietta Garfat, Brooklin, Ontario, one-quarter of the residue to the Missionary and Maintenance Fund for Chinese Missions.

Estate of Dr. Burton E. Goodwin, of Amherst, N.S., $5,000 to the Pension Fund.

Estate of Martha Annabella Kemp, Wiarton, Ontario, $500 for Overseas Missions.

Estate of Rev. Alpheus Ephnor Marshall, Toronto, Ontario, $300 for Overseas Missions and $100 for the Pension Fund.

Estate of Rev. John MacVicar, Montreal, Quebec, $1,000 to the Pension Fund.

Estate of Miss Elizabeth McLean, Port Hope, Ontario, a share in the residue to the Pension Fund, the Missionary and Maintenance Fund, and the United Church Training School.

Estate of James Fletcher Paisley, Ilderton, Ontario, one-half the residue to the Missionary and Maintenance Fund.

Estate of John T. Ross, Quebec, P.Que., $10,000 for Overseas Missions and $5,000 for Home Missions.

Estate of Mary Belle Ross, London, Ont., one-half the residue for Overseas Missions and the Pension Fund.

Estate of Miss Jessie Edith Smith, Toronto, Ont., $600 for the Mission Board of the United Church.

Estate of Alfred Skippon, Nokomis, Saskatchewan, $5,000 and a share in the residue for Overseas Missions.

Estate of Alice Jane Sutton, Toronto, Ont., one-half the residue to Home Missions.

Estate of Charles Kendall Willimott, Toronto, Ontario, $500 for missionary work of The United Church of Canada.

Estate of Mrs. Cecelia Walker, Toronto, Ontario, all the residue for Home and Overseas Missions.

Estate of Mrs. Mabel I. P. Wilson, Westmount, Quebec, all the residue to the Pension Fund.

Estate of Lena Wassmer, Saskatoon, Saskatchewan, $500 to the United Church for Oliver Lodge, Saskatoon.

V. T. Mooney,
Treasurer.

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...ievement ...pril

	April 19th 1954	1955
...land	$ 4,605	$ 4,072
. . . . .	51,451	54,159
...and Ottawa	80,033	73,060
...uinte	49,357	47,757
. . . . .	134,326	146,974
. . . . .	92,233	104,998
. . . . .	69,250	66,995
. . . . .	39,045	44,055
...van	29,316	28,657
. . . . .	34,348	39,040
...olumbia . . .	42,097	51,580
. . . . .	4,649	4,418
	$630,710	$665,765

...The above report of returns ...m...e Missionary and Mainten...ce ...nd to April 19th shows an ...re...e of $35,055 over the same ...te... year ago. This is an ...cr...se of only 5.5 per cent., ...dic...gives us some concern as ...er... per cent. increase will be ...qui...d over the total givings of ...54... the 1955 Objective is to ...re...hed.

...It ...hoped that all local Church ...eas...ers will see that all local ...ss...ary and Maintenance funds ...e ...rwarded to the Church ...ea...rer without delay, and that ...e...ngregations will endeavour ...r...e at least one-half of the ...ar... Objective by the end of ...n...

George A. Williams.
Acting Secretary.

Pulpit Vacancies

...Str...ourg four-point pastoral charge ...com... vacant June 30, 1955. Interested ...mis... please write Mrs. F. Houston, ...as...rg, Sask.

...Ac... United Church, Acton, Ont., will ...va...t June 30th, 1955. Interested min...ers...ease write Mr. Peter Binnie, Acton, ...Ita...

...Sut...rland, Sask., one point pastoral ...ur...becomes vacant June 30th, 1955. ...er...d ministers please write A. C. ...yd... Box 488, Sutherland, Sask.

...Th...Dundee three-point pastoral charge, ...mi...l Presbytery, is now vacant and ...vit...enquiries from ministers who are ...er...d. Fred W. Wood, Athelstan, Que.

...Pa...ral charge of Central Circuit of The ...es...n Methodist Church of Bermuda ...i...ion with The United Church of ...na...) becomes vacant June 30, 1955. ...er...d ministers please write, by airmail, ...te...J. Outerbridge, Flatts, Bermuda.

...Th...Larder Lake three-point pastoral ...un...Temiskaming Presbytery, becomes ...ca...June 30, 1955. Interested ministers ...vited to communicate with S. C. ...Vir...iniatown, Ontario.

...Bu...t, Chesterfield, Bethel charge, Oxford ...es...ery, will become vacant June 30th. ...er...ed ministers write Walter A. Roth, ...ut...lle, Ontario.

...Bu...lamaque-Malartic two-point charge, ...or...Western Quebec, Temiskaming Pres...te... becomes vacant July 1st. Interested ...ers please contact A. R. Meyers, Box ...5... Malartic, Quebec.

...Ne...ington two-point pastoral charge, ...Per...rry Presbytery, vacant June 30th, ...5... Interested ministers write Mr. Wm. ...t... R. R. 1, Newington, Ontario.

...Ha...eybury pastoral charge, vacant June ...th... Interested ministers contact Robert ...e, Haileybury, Ontario.

...Sh...monville, three-point pastoral charge, ...l...lle Presbytery, vacant June 30th, ...3... Interested ministers communicate ...th... Wm. McMechan, Shannonville, Ont.

...Ar...ham-Arborfield, three-point charge, ...d... June 30, 1955, Prince Albert Pres...te... Interested ministers contact D. G. ...Ma...an, Aylsham, Sask.

...Ha...is-Garnet two-point charge, Haldi...an... Norfolk Presbytery, becomes vacant ...Ju...30, 1955. Interested ministers please ...ap...to Mr. F. J. Andrews, Box 99, Jarvis, ...On...o.

...Ko...ston Charge, Kootenay Presbytery, ...C... vacant June 30th. Interested ministers ...ap... contact W. J. Scott, Creston, B.C.

Mr. Whitney Dalrymple, formerly Boys' Work Secretary and General Secretary of the Maritime Religious Education Council, has been appointed to an international team which will spend eight months in Nigeria sharing with other leaders in providing a training course for a picked group of Nigerian young people.

The McKillop three-point charge, Huron Presbytery, London Conference, becomes vacant July 1st. Interested ministers please contact Robt. K. McFarlane, Recording Steward, Seaforth R. R. 1, Ontario.

Our present minister having been appointed Field Secretary of Christian Education, St. John's United Church, Kemptville, Ont., Grenville-Dundas Presbytery, will be vacant June 30th, 1955. Interested ministers write—C. C. Tennant, Box 70, Kemptville, Ont.

Bayside Pastoral Charge, Belleville Presbytery, vacant June 30, 1955. Interested ministers please write R. Edmondson, R.R. 2, Belleville, Ont.

Bancroft five-point Pastoral Charge, Belleville Presbytery, vacant June 30th. Interested ministers apply to E. W. Laundry, Box 75, Bancroft, Ont.

Central United Church, Owen Sound, Ont., pulpit will become vacant June 30th, 1955. Interested ministers write R. C. McFaul, 922—2nd Avenue West, Owen Sound, Ont.

The Freelton-Strabane Pastoral Charge will be vacant June 30th, owing to retirement of minister. Interested ministers write to Roy Hamilton, Millgrove, Ontario.

West Howe Sound Church, four-point charge, Vancouver Presbytery, becomes vacant Sept. 1st, 1955. Interested ministers please write to Geo. A. Marsden, R. R. 1, Gibsons, B.C.

Port Carling, three-point charge, Muskoka Presbytery, becomes vacant June 30th. Interested ministers write C. L. Edwards, R. R. 1, Port Carling, Ont.

Inglewood three-point Pastoral Charge. Dufferin-Peel Presbytery, becomes vacant June 30, 1955. Interested ministers please write Mr. T. H. Graham, Inglewood, Ont.

Kilsyth three-point Pastoral Charge, Grey Presbytery, pulpit will be vacant June 30, 1955. Interested ministers please write W. Austin Brown, R. R. 5, Tara, Ont.

The Chatsworth Pastoral Charge, Grey Presbytery, will be vacant June 30, 1955. Interested ministers write to Mr. Elgin Cook, R. R. 2, Chatsworth, Ontario.

St. Andrew's United Church, Sault Ste. Marie, Ontario, becomes vacant June 30, 1955. Interested ministers please contact F. H. Fleming, Box 545.

Innerkip, three-point pastoral charge, Oxford Presbytery, vacant July 1st. Ministers interested write E. R. Shelby, Eastwood, Ontario.

Sangudo, Rochfort Bridge, Alberta, Edmonton Presbytery, is vacant. Interested ministers contact Mr. J. D. Skinner, Rochfort Bridge, Alberta.

The Murray Harbour, three-point pastoral charge, P.E.I. Presbytery, will be vacant June 30th. The Pastoral Relations Committee invites correspondence from interested ministers. Please write Mr. M. A. MacNeill, Little Sands, P.E.I.

Romney-Glenwood, four-point pastoral charge, Kent Presbytery, becomes vacant June 30th. Interested ministers please write Harvey Wharram, Wheatley, Ontario.

Viking, Alta., two-point pastoral charge, St. Paul United Presbytery, vacant July 1st. Interested ministers apply to K. Hilliker, Viking, Alberta.

Birch Cliff pastoral charge, Toronto, Ont. Toronto East Presbytery, is vacant. Interested ministers please contact Lorne Campbell, 70 Birchmount Road, Toronto, Ontario.

In Memoriam

COFFEY—In loving memory of my dear husband, Thomas Coffey, Tara, Ont., who passed away April 29th, 1954.

In the garden of memory
We meet every day.
Sadly missed by his wife, Lena.

Rev. Egerton F. Armstrong, minister of Pilgrim Church, London, Ont., recently celebrated his 80th birthday. As "Stated Supply" Mr. Armstrong accepted a call to Pilgrim Church in 1940. To commemorate his birthday, nine retired ministers and one in active service gathered at his home for dinner. Mr. Armstrong lives with his daughter, Miss Margaret M. Armstrong. A son, Carman E. Armstrong, is minister of Kimbourne Park Church, Toronto. A second son is a druggist in Barrie.

ANNUAL MEETINGS

Bancroft (Ont.) Charge, Rev. A. L. Borland, minister. Each Church on the charge reports a good balance. M. and M. givings increased by 13 per cent., to $1,006. St. Paul's Bancroft, built an extension to the Church costing about $15,000. $8,000 cash was raised in 1954 for this project. Debt on new parsonage reduced as per schedule. Six W.A. groups raised $2,894. Seven new members were added by Profession of Faith; 11 added by Certificate. Total membership, 247.

Trinity United Church, Smiths Falls, Ont., Rev. J. A. Pue-Gilchrist, minister. The annual meeting was held on January 19th, 1955. All reports from the various departments showed that all were making good progress in the work of the Church. Total membership is 1,443. Total receipts for all purposes, $30,332.37; for Missionary and Maintenance, $7,820. The Woman's Association raised for Church purposes, $3,054. Received from the Fisher Estate the sum of $1,000. An expression of thanks was tendered to all who in any way made such good reports possible. The minister's salary was raised $300.

Dunsford-Salem (Emily), Ont., Charge, Rev. E. E. Pugsley, minister. Total families, 67; resident members, 88; received on profession, 11. M. and M., $550; W.M.S., $231. Raised by W.A. (2), $1,364. Grand total for all purposes, $5,324. Final payment made on the new Church Hall at Dunsford. Minister (R.S.) invited for fifth year.

Summer Ministers

Deer Park Church, Toronto, Ont., Rev. Stanley Russell, D.D., minister, has announced the Preachers for July and August, 1955. For the first four July Sundays, the guest preacher will be Rev. David H. C. Read of Edinburgh, Scotland, Chaplain to Her Majesty the Queen. A graduate of Edinburgh University, where he is now Chaplain, Mr. Read took post-graduate work on the continent. Ordained in 1936, he served during World War II with the 51st Highland Division as its Chaplain, being mentioned in despatches. He is also the author of several books.

The Very Rev. A. A. Scott, D.D., will preach July 31st, and Rev. C. F. Poulter on August 7th. On the remaining August Sundays, Prof. George Johnston of Emmanuel College will be the preacher.

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Your CAPITAL dedicated to Christian service

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Your INCOME definitely and regularly assured

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enables you to dispose of your capital during your lifetime and, at the same time, to ensure for yourself a lifelong income.

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at a rate from 4.3% to 8% (according to age) reaches you regularly, unchanging and assured.

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Dear Sir—Please send me complete information about the Annuity Plan of the Church.

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SPONSORS for Displaced Persons, single men, couples and families—900 units all told: stateless, jobless and homeless, these folk are appealing to Canadian Christians to give them a new start at life. Among them are experienced farmers, gardeners, carpenters, nurses, mechanics, etc. Available in 4-6 months. For particulars 'phone or write A. Maclaren, B.S.A., Director of Settlement, 3 Willcocks St., Toronto. WA. 2-2183, The Canadian Council of Churches.

ACCOMMODATION AVAILABLE

"FAIRHAVENS"

CHRIST is the Answer — Christian Faith Home Accommodation—Personal Counselling—Creative Activities. Haven for those frustrated and discouraged. Address R. R. 1, Ingersoll, Ontario. Telephone 1055R. T. F.

"COUNTRY ACRES" offers temporary and permanent accommodation for retired people. Marion Atkins, Armitage—Phone—Newmarket 1518.

AGENTS WANTED

SELL Flora Greeting Cards — Easter and Everyday, Scripture or secular. Stationery, Serviettes, Books, Bibles, Gift Items, etc. Up to 50% commission. Write—43 Flora St., Ottawa, Ont.

ARTICLES FOR SALE

AFRICAN VIOLETS

PLANTS and leaves. Write for price list. Eastons—16 Thairs Ave., St. Catharines, Ontario.

CHURCH PEWS to seat 350, in excellent condition, 2-manual pipe organ, 12 Keystone light fixtures, Empress Avenue United Church. S. G. Parsons, 580 Grosvenor Street, London, Ontario.

GOWNS—choir and clerical. Samples and prices — no obligation. Mallabar Costumer, 375 Hargrave St., Winnipeg 2, Man.

TWELVE Fir Doors 2" x 30" x 7' — formerly used as folding doors, can be used singly; also 9 doors 2" x 15" x 7', with narrow glass panel. For information write—J. A. Coleman, 85 Bond St. West, Oshawa, Ont.

ARTICLES WANTED

CHAIRS—kitchen or folding—any amount. Broken or any condition. E. Armstrong, 63 MacLean Ave., Toronto—OX. 1-1210.

ASSISTANT TO MINISTER WANTED

SCARBORO United Church, Calgary, is seeking an assistant to the minister. Applications invited from lay men or women particularly qualified in religious education work, or from ministers recently retired or about to retire. Apply, stating experience, age, etc., to W. R. Little, c/o Scarboro United Church, Calgary, Alta.

CAMP HELP WANTED

FOR GIRLS' CAMP—Director and Counsellors. FOR MOTHERS' AND CHILDREN'S CAMPS—Programme Director and Assistants in Adult Programme. Adequate salaries—non-sectarian Agency Camps near Bolton, Ontario. Mrs. Graham, Neighbourhood Workers' Association, 22 Wellesley St. E., Toronto, WA. 2-3126.

DEACONESSES WANTED

EXPERIENCED deaconess or minister, interested and skilled in religious education. Large constituency and adequate building facilities. Write Rev. E. S. Lautenslager, 121 Larch St., Sudbury, Ontario.

DEAN OF GIRLS' RESIDENCE WANTED

DEAN of Girls' Residence required September 1, 1955. Person should have some experience with residence life and hold a teaching certificate. Apply in writing to The Principal, Alberta College, Edmonton, Alberta.

FEMALE HELP WANTED

YOU CAN DO IT, TOO

ONE week's earnings — Mrs. Sleichauer, $134.00; Jim MacKay, $129.00; Miss Pedersen, $240.00. You can build a secure future showing attractive, fast selling line of men's, women's, children's wear. Satisfaction guaranteed. Cash commission and bonus. Write today. British Knitwear Ltd., Simcoe, Ont.

FOR RENT

FURNISHED 3-bedroom house in West End of Hamilton near University, for July and August. Reasonable to responsible party. A. Pype, 83 Haddon Avenue S., Hamilton.

HANDICRAFTS

JONELLA FARMS CRAFT HOUSE

HANDWEAVING and Theory our specialty. Qualified instructors. Write for brochure. Winnifred Mooney, Massey, Ont.

HELP WANTED

THE following positions will be open this fall in The United Church Indian Residential School, Norway House, Manitoba — Teachers, Cook, Manual Training Instructor, Sewing Instructor and Supervisors. Write—Principal, stating age, weight, qualifications and experience, ability to get along with others and good with children essential.

YOUNG woman to supervise girls and help generally, in Church Institution. Experience not necessary, but prefer one who can play the piano. Box 1159, THE UNITED CHURCH OBSERVER.

HOLIDAY RESORTS

GREGORY INNS
Lake Rosseau — Muskoka

A WONDERFUL vacation awaits you at "Gregory" — one of Muskoka's largest and loveliest resort locations—93 acres of beautifully wooded mainland property with over ¾ mile of shoreline.

Twin lodge and cottage accommodation for 100 persons. Excellent beaches—splendid meals—well-trained staff—informal Christian atmosphere—planned entertainment—launch trips—bowling green—recreation hall, etc. Large airy rooms, many with semi-private and private bathrooms. Weekly rates, with meals, $32.50 to $56.00.

For illustrated folder, rate, chart, and our new "Budget Saver Vacation Plan," write GREGORY INNS, Gregory P. O., Muskoka. Open June 4th to October 15th.

KAUFMAN HOUSE,
CHELTENHAM, ONT.

GUESTS, men and women, welcomed for individual meals or by day or week at Kaufman House, the Rest and Holiday Centre for Women Workers of the Church in Caledon Hills on Credit River. Ideal for summer holiday for older people. Folder on request.

PIKE BAY, Bruce Peninsula — Holiday at "Lawrenceville" for health and relaxation, furnished cottages, spring-filled mattresses, electricity, boats and motors for rent—modern store. Warren Lawrence, c/o Miss Cecile Latendre, 1609 Queen St. W., Apt. 10, Toronto 3, Ont. Phone LA. 7635. Evenings. T. F.

VACATION IN BERMUDA

ACCOMMODATION available in private home. Beautiful, restful grounds; typical Bermudian hospitality. Room and breakfast, $4.00 per person per day. Write P.O. Box 469, Hamilton, Bermuda.

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THE NORTHERN EAGLE

Lodge and Cabin Resort in Haliburton. Catering to Abstainers; scenic cruises; water skiing; aquaplaning; sandy beach; large recreation hall; square dancing; children welcome. For folders write THE NORTHERN EAGLE, R. R. 1, Minden, Ontario.

MALE CHORUS AVAILABLE

THE Trinity Male Chorus of Kitchener, Ontario, is now accepting concert dates for the 1955 and spring of 1956 season. Inquiries invited from within 75 miles of Kitchener. Address correspondence to Mr. R. M. Aelgeier, 925 Union St., Kitchener.

ORGANIST AND CHOIRLEADER WANTED

WANTED — an organist and choirleader for the Newcastle United Church. Apply to Mrs. J. T. Brown, R. R. 2, Newcastle, Ontario.

ORGANIST AVAILABLE

QUALIFIED, experienced Organist-Choir Master desires position in central or eastern Canada. Available Sept. 1st. Salary required vicinity $2,000.00. Also private teaching. Write Box 1158, THE UNITED CHURCH OBSERVER.

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POSITION as organist and choir-leader in town or small city Church, Toronto or Hamilton considered. J. W. Challand, R. R. 5, Simcoe, Ontario.

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CLONAGH & Warren Organ, solid oak, 407 reeds, universal blower, great tonal beauty and variety, $395.00. Other organs from $95.00. Write to Harold Miller's Shop, 1582 Dupont St., Toronto 9.

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SUMMER COTTAGES FOR RENT

COTTAGE for rent, reasonable, for J... Two bedrooms, water and toilet inde... Use of row boat. Good fishing on T... Lake near Parry Sound. Apply Box 6... Strathroy, Ontario.

COTTAGE—Lake Papineau, near Banc... Sleep six, excellent sandy b... August. Rev. H. E. Moorhouse, Pem... Ontario.

TWO Cottages for rent by month... season. Beaumaris, Lake Muskoka. ... sleeps four, the other nine. Both co... every city comfort and convenience. ... S. K. Clark, 267 Russell Hill Road, Toro...

Publishing House Notes

The New Archer Wallace Book

I do not often repeat so soon the mention of a title in this column. But this new book by Archer Wallace deserves special recognition. Also, since I have erred twice in quoting the price, I should like to make an appropriate statement.

The book entitled **In Grateful Remembrance** contains 50 brief readings of comfort and assurance for the bereaved. It will renew faith and hope for all who are burdened with grief; and it will provide excellent material to ministers for funeral addresses.

We have arranged to handle the book through our Retail Department and to price it at $2.00, which for the Canad... edition is a remarkable opport... ity for all book buyers.

Order from The United Chu... Publishing House, 299 Queen... West, Toronto 2 B.

IN GRATEFUL REMEMBRA...
$2.00

The Book Stew...

Bruce United Church Cl... men met at Five Oaks Chri... Workers' Training Centre ... March 21st and 22nd.

They were considering ... again their ordination vows ... part of a plan of the whole Ch... to seek God's Power af... Themes dealt with were "Chil... God," "Zeal for the Glory of ... and "Love of the Lord J... Christ" presented by Rev. ... Oaten; "Desire for the Salva... of Men" presented by Rev. ... Brydon; "The Office of the ... istry" presented by Rev. Ric... Davidson, and "Laymen in ... Church" presented by Mr. ... Gordon Coburn. The chair... was Rev. W. D. Elmslie.

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...s season how would you like to make your flowers bloom ... thousands weeks ahead of your neighbors — double the ...g power of undernourished shrubs, trees, hedges, vege- ... Grow a richer, thicker, greener lawn in just 7 days with ... sprinkle from a watering can? — OR just one automatic ...g with the amazing "can't fail" — "can't burn" RX-15 ...e mixer?

...NOW YOU, the amateur gardener, ... turn your garden into the show- ... the community with thousands ... ful, flaming blossoms—not five ... now—not next year—but ... son even if right now you ...ave a seed in the ground— ...our soil is undernourished.

... normal garden care YOU can ...ketsful of meat-packed garden ...matoes, luscious heads of lettuce ..., tender cucumbers, corn and ...m a vegetable patch right in ...wn backyard. Now YOU can ... the so-called experts in your ...rhood with a rich, thick carpet ...—and you won't even have to ...ur hands.

"Why Won't Flowers Grow in Your Backyard?"

...owers won't grow for you—no ... how hard you try—in many cases ...n proven your soil is to blame. ... garden soils are deficient in at ...ne of the vital minerals a plant ...o bloom and flourish. And if you ...a plant of even one of these life- ... soil minerals you won't get many ... no matter how much sun and ...you give it—no matter how many ... you slave in your garden.

...prinkle with RX-15, Save Hours of Extra Digging!

...ntists at one of America's leading ... experiment stations tested new ... of concentrated plant foods ...ould be dissolved in ordinary tap ... and when sprinkled on lawns or ... *could go to work in minutes.* No ... extra drudgery, no more unneces- ...digging. This water soluble plant ...was proven so fast-acting that it is ...bed by roots and reaches into every ...tem and tissue almost immediately.

Thousands of Flowers for Only a Few Minutes Extra Work!

And now do you realize what RX-15 means to you! It means that today you can go out with a sprinkling can and in a few minutes start to shoot new life into your garden. Revitalize your whole undernourished lawn . . . give it results you never dreamed possible *in 7 days.*

It means that, whether you're an expert gardener or the greenest beginner, now with normal garden care you can grow masses of beautiful roses, dahlias, phlox, gladiolus and chrysanthemums in your garden *this season* with a sprinkling of RX-15 twice a month. It means that no matter how starved your soil may be now, with a few sprinkles of RX-15, you can grow a thick, green lawn the very first time you try—*and it will only cost you pennies to apply it!* It means that you can grow hundreds of flowers in your window boxes—grow thousands of flowers *this season* from plants you already have in your garden, from seeds you can still put in the ground.

And because RX-15 instantly feeds plants all the life-giving soil minerals they need for healthy bloom, it means that merely sprinkling with RX-15 can make starved undernourished lawns, trees, shrubs, houseplants start to spring back to new life instantly!

Make This 7-Day Test On Your Lawn! Dissolve 1 tablespoon of RX-15 in a gallon of water and write the letters of your name right on your lawn. It takes only 60 seconds . . . yet in 7 days, you'll actually be able to read your name in the grass! OR YOUR MONEY BACK!

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Waters And Fertilizes At The Same Time. Saves You Time, Money, Labor. Turns Gardening Into Child's Play

Automatically prevents under - feeding, over - feeding. Can't burn plants. Non-toxic. So safe your child can use it. Feeds your plants a steady life-giving stream as gentle as a summer rainfall. Variations in water pressure can not affect it.

Guaranteed to work with any Sprinkler, Garden Hose, Sprinkler system, soaker REGARDLESS OF BACK-PRESSURE!

JUST FILL—THEN RELAX!

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RX-15 is 100 per cent. Water Soluble, no residue hazard exists.
RX-15 is a 15-30-15 Formulated Fertilizer plus trace elements.

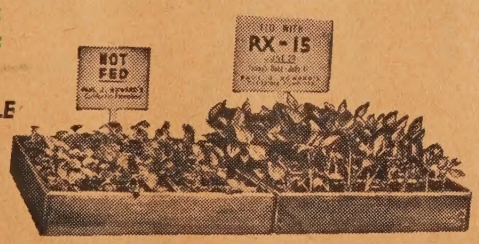
YOURS FOR ONLY $1.48

For trying 3 or 5 lb. size RX-15 (plus 25c mailing & handling)

AVAILABLE AT GARDEN OUTLETS EVERYWHERE or

MAIL NO-RISK COUPON TO-DAY!

HERE'S PROOF Plants DOUBLE SIZE In 12 Days



MAKE THIS COMPARISON TEST ON YOUR FLOWERS! These two groups of calla plants were potted the same day, in the same soil and grew side by side under identical growing conditions. Group A received normal supply of water. Group B, at right, received same supply of water with tiny trace of RX-15 added. Photos above show the amazing difference only 12 days later.

GARDEN RESEARCH LABORATORIES Dept. R 558
60 Front St. West, Toronto, Ontario

Yes, I want a richer, greener lawn and thousands of beautiful flowers in my garden this season. So rush me these RX-15 products for NO-Risk Trial Tests. I will pay postman low price plus postage and C.O.D. charges. If not completely satisfied I can return any of them at anytime within 30 days for full purchase price refund.

NAME .....
(Please print in pencil)
ADDRESS .....
CITY ..... PROV. .....

Please write in name and address of your local supplier.

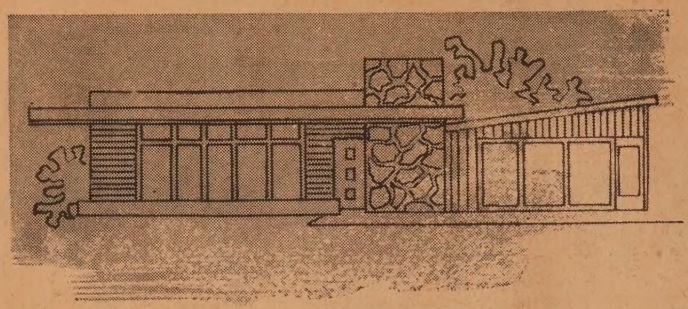
Name_____

Address_____

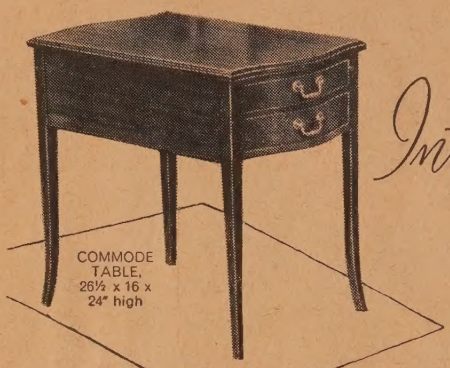
☐ CHECK HERE TO SAVE MORE. Enclose payment with order. WE pay all shipping charges. Same money back guarantee, of course.

RX-15 Price List
(Check Size Desired)

☐ 1½ lb. size RX-15—$2.49 (For small lawn and garden)
☐ 3 lb. size RX-15—$3.98 (Enough for average lawn and garden. SAVE $1.00)
☐ 5 lb. size RX-15—$5.49 (Economy size—for larger gardens. YOU SAVE $2.25)
☐ Miracle-Mixer—$4.98 (See above—save up to $3.50)



CHAIRSIDE TABLE
20¾ x 20¾ x 25¼" high



COMMODE TABLE,
26½ x 16 x 24" high

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Haddon Hall

PRESTIGE FURNITURE

OCCASIONAL TABLES

in the Traditional Manner

COFFEE TABLE,
33½ x 21½ x 16"¼ high

STEP TABLE,
26 x 17 x 26" high

END TABLE,
oblong style
27 x 17 x 22" high

COFFEE TABLE
35 x 21¼ x 17¼" high

This new matching group brings a gracious Period influence to a line of furniture that has already earned an enviable reputation for fine workmanship, materials, stylings and outstanding value. Note how beautifully proportioned and generously sized they are. In 6 related sizes.

- All TOPS AND FRONTS of figured mahogany or walnut veneers.
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